

ALL GLORY TO ŚRĪ GURU AND GAURĀNGA

ŚRĪMAD BHĀGAVATAM

of

KRSNA-DVAIPĀYANA VYĀSA

श्रीविन्ध्यावलिरुवाच
क्रीढार्थमात्मन इदं त्रिजगत कृतं ते
स्वाम्यं तु तत्र कुधियोऽपर ईश कुर्युः ।
कर्तुः प्रभोस्तव किमस्यत आवहन्ति
त्यक्तहियस्त्वदवरोपितकर्तुवादाः ॥

śrī-vindhyaivalir uvāca
krīḍārtham ātmana idam tri-jagat kṛtam te
svāmyam tu tatra kudhiyo 'para iśa kuryuh
kartuh prabhos tava kim asyata āvahanti
tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ
(p.175)

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ŚRĪMAD BHĀGAVATAM

Eighth Canto
“Withdrawal of the Cosmic Creations”

(Part Three—Chapters 17–24)

*With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports*

by

His Divine Grace
A.C.Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

*kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabham mānuṣarṇ janma
tad apy adhruvam arthatam*
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam*.

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api*

*nāmāny anantasya yaśo 'nkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ*

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Om tat sat

A. C. Bhaktivedanta Swami

Introduction

“This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*.” (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva’s commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarsi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit’s sober inquiry to Śukadeva Gosvāmī: “You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”

Śukadeva Gosvāmī’s answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers

CHAPTER SEVENTEEN

The Supreme Lord Agrees to Become Aditi's Son

As explained in this chapter, the Supreme Personality of Godhead, being very pleased by the *payo-vrata* ceremony performed by Aditi, appeared before her in full opulence. At her request, the Lord agreed to become her son.

After Aditi performed the *payo-vrata* ceremony for twelve continuous days, the Lord, who was certainly very pleased with her, appeared before her with four hands and dressed in yellow garments. As soon as Aditi saw the Supreme Personality of Godhead present before her, she immediately got up, and with great ecstatic love for the Lord she fell to the ground to offer respectful obeisances. Aditi's throat was choked because of ecstatic feelings, and her entire body trembled with devotion. Although she wanted to offer suitable prayers to the Lord, she could not do anything, and thus she remained silent for some time. Then, feeling solace, observing the beauty of the Lord, she offered her prayers. The Supreme Personality of Godhead, the Supersoul of all living entities, was very pleased with her, and He agreed to become her son by incarnating as a plenary expansion. He was already pleased by Kaśyapa Muni's austerities, and thus He agreed to become their son and maintain the demigods. After giving His word of honor to this effect, the Lord disappeared. Following the order of the Supreme Personality of Godhead, Aditi engaged in the service of Kaśyapa Muni, who could see by *samādhi* that the Lord was within him and who thus placed his semen in the womb of Aditi. Lord Brahmā, who is known as Hiranyagarbha, understood that the Supreme Personality of Godhead had entered Aditi's womb. Thus he offered prayers to the Lord.

TEXT 1

श्रीशुक उवाच

इत्युक्ता सादिती राजन्स्वभर्ता कश्यपेन वै ।
अन्वतिष्ठद् ब्रतमिदं द्वादशाहमतन्द्रिता ॥ १ ॥

śrī-śuka uvāca
 ity uktā sāditī rājan
 sva-bhartrā kaśyapena vai
 anv atiṣṭhad vratam idam
 dvādaśāham atandritā

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *uktā*—being advised; *sā*—that lady; *aditih*—Aditi; *rājan*—O King; *sva-bhartrā*—by her husband; *kaśyapena*—Kaśyapa Muni; *vai*—indeed; *anu*—similarly; *atiṣṭhat*—executed; *vratam idam*—this *payo-vrata* ritualistic ceremony; *dvādaśā-ham*—for twelve days; *atandritā*—without any laziness.

TRANSLATION

Śukadeva Gosvāmī said: O King, after Aditi was thus advised by her husband, Kaśyapa Muni, she strictly followed his instructions without laziness and in this way performed the *payo-vrata* ritualistic ceremony.

PURPORT

For advancement in anything, especially in spiritual life, one must strictly follow the bona fide instructions of the teacher. Aditi did this. She strictly followed the instructions of her husband and *guru*. As confirmed in the Vedic injunctions, *yasya deve parā bhaktir yathā deve tathā gurau*. One should have complete faith in the *guru*, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (*yasyāprasādān na gatiḥ kuto 'pi*). Aditi very strictly followed the instructions of her husband and spiritual master, and thus she was successful.

TEXTS 2-3

चिन्तयन्त्येकया बुद्ध्या महापुरुषमीश्वरम् ।
 प्रगृहेन्द्रियदुष्टाश्वान्मनसा बुद्धिसारथिः ॥ २ ॥
 मनश्चैकाग्रया बुद्ध्या भगवत्यखिलात्मनि ।
 वासुदेवे समाधाय चचार ह पयोव्रतम् ॥ ३ ॥

*cintayanty ekayā buddhyā
mahā-puruṣam īśvaram
pragrhyendriya-duṣṭāśvān
manasā buddhi-sārathiḥ*

*manaś caikāgrayā buddhyā
bhagavaty akhilātmani
vāsudeve samādhāya
cacāra ha payo-vratam*

cintayanti—constantly thinking; *ekayā*—with one attention; *buddhyā*—and intelligence; *mahā-puruṣam*—upon the Supreme Personality of Godhead; *īśvaram*—the supreme controller, Lord Viṣṇu; *pragrhya*—completely controlling; *indriya*—the senses; *duṣṭa*—formidable, powerful; *aśvān*—horses; *manasā*—by the mind; *buddhi-sārathiḥ*—with the help of intelligence, the chariot driver; *manah*—the mind; *ca*—also; *eka-agrayā*—with full attention; *buddhyā*—with the intelligence; *bhagavati*—unto the Supreme Personality of Godhead; *akhila-ātmani*—the Supreme Soul, the Supersoul of all living entities; *vāsudeve*—unto Lord Vāsudeva; *samādhāya*—keeping full attention; *cacāra*—executed; *ha*—thus; *payah-vratam*—the ritualistic ceremony known as *payo-vrata*.

TRANSLATION

With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vāsudeva. Thus she performed the ritualistic ceremony known as *payo-vrata*.

PURPORT

This is the process of *bhakti-yoga*.

*anyābhilāṣitā-śūnyarā
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanān bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One simply has to concentrate upon the lotus feet of Vāsudeva, Kṛṣṇa (*sa vai manah kṛṣṇa-padāravindayoh*). Then the mind and senses will be controlled, and one can engage himself fully in the devotional service of the Lord. The devotee does not need to practice the *haṭha-yoga* system to control the mind and senses; his mind and senses are automatically controlled because of unalloyed devotional service to the Lord.

TEXT 4

तस्माः प्रादुरभूतात् भगवानादिपुरुषः ।
पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः ॥ ४ ॥

*tasyāḥ prādurabhūt tāta
bhagavān ādi-puruṣaḥ
pīta-vāsāś catur-bāhuḥ
śaṅkha-cakra-gadā-dharāḥ*

tasyāḥ—before her; *prādurabhūt*—appeared; *tāta*—my dear King; *bhagavān*—the Supreme Personality of Godhead; *ādi-puruṣaḥ*—the original person; *pīta-vāsāḥ*—dressed in yellow garments; *catuḥ-bāhuḥ*—with four arms; *śaṅkha-cakra-gadā-dharāḥ*—bearing the conchshell, disc, club and lotus flower.

TRANSLATION

My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, then appeared before Aditi.

TEXT 5

तं नेत्रगोचरं वीक्ष्य सहसोत्थाय सादरम् ।
ननाम भुवि कायेन दण्डवत्प्रीतिविहृला ॥ ५ ॥

*tam netra-gocaram vikṣya
sahasotthāya sādaram
nanāma bhuvi kāyena
daṇḍavat-prīti-vihvalā*

tam—Him (the Supreme Personality of Godhead); *netra-gocaram*—visible by her eyes; *vikṣya*—after seeing; *sahasā*—all of a sudden; *utthāya*—getting up; *sa-ādaram*—with great respect; *nanāma*—offered respectful obeisances; *bhuvi*—on the ground; *kāyena*—by the whole body; *daṇḍa-vat*—falling like a rod; *prīti-vihvalā*—almost puzzled because of transcendental bliss.

TRANSLATION

When the Supreme Personality of Godhead became visible to Aditi's eyes, Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.

TEXT 6

सोत्याय बद्धाञ्जलिरीडितुं स्थिता
नोत्सेह आनन्दजलाकुलेक्षणा ।
बभूव तूष्णीं पुलकाकुलाकृति-
स्तदर्शनात्युत्सवगात्रवेपथुः ॥ ६ ॥

*sotthāya baddha-añjaliḥ īḍitum sthitā
notseha ānanda-jalākulekṣaṇā
babhūva tūṣṇīm pulakākulākṛtis
tad-darśanātyutsava-gātra-vepathuh*

sā—she; *utthāya*—standing up; *baddha-añjaliḥ*—with folded hands; *īḍitum*—to worship the Lord; *sthitā*—situated; *na utsehe*—could not endeavor; *ānanda*—from transcendental bliss; *jala*—with water; *ākula-ikṣaṇā*—her eyes were filled; *babhūva*—remained; *tūṣṇīm*—silent; *pulaka*—with standing of the hairs of the body; *ākula*—overwhelmed; *ākṛtiḥ*—her form; *tat-darśana*—by seeing the Lord;

ati-utsava—with great pleasure; *gātra*—her body; *vepathuh*—began to tremble.

TRANSLATION

Aditi stood silently with folded hands, unable to offer prayers to the Lord. Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled.

TEXT 7

प्रीत्या शनैर्गद्गदया गिरा हरिं
 तुष्टाव सा देव्यदितिः कुरुद्वह ।
 उद्वीक्षती सा पिबतीव चक्षुषा
 रमापतिं यज्ञपतिं जगत्पतिम् ॥ ७ ॥

*prītyā śanair gadgadayaḥ girā harim
 tuṣṭāva sā devy aditiḥ kurūdvaha
 udvīkṣatī sā pibatīva cakṣuṣā
 ramā-patim yajña-patim jagat-patim*

prītyā—because of love; *śanaiḥ*—again and again; *gadgadayaḥ*—faltering; *girā*—with a voice; *harim*—unto the Supreme Personality of Godhead; *tuṣṭāva*—pleased; *sā*—she; *devī*—the demigoddess; *aditiḥ*—Aditi; *kuru-udvaha*—O Mahārāja Parikṣit; *udvīkṣatī*—while staring; *sā*—she; *pibatī iva*—appeared as if she were drinking; *cakṣuṣā*—through the eyes; *ramā-patim*—unto the Lord, the husband of the goddess of fortune; *yajña-patim*—unto the Lord, the enjoyer of all sacrificial ceremonies; *jagat-patim*—the master and Lord of the entire universe.

TRANSLATION

O Mahārāja Parikṣit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking

through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.

PURPORT

After observing the *payo-vrata*, Aditi was certain that the Lord had appeared before her as Ramā-pati, the husband of all good fortune, just to offer her sons all opulences. She had performed the *yajña* of *payo-vrata* under the direction of her husband, Kaśyapa, and therefore she thought of the Lord as Yajña-pati. She was completely satisfied to see the master and Lord of the entire universe come before her to fulfill her desire.

TEXT 8

श्रीअदितिरुचाच

यज्ञेश यज्ञपुरुषान्युत तीर्थपाद
 तीर्थश्रवः श्रवणमङ्गलनामधेय ।
 आपन्नलोकवृजिनोपशमोदयाद्य
 शंनःकृधीश भगवन्नसिदीननाथः॥८॥

śrī-aditir uvāca
yajñeśa yajña-puruṣācyuta tīrtha-pāda
tīrtha-śravah śravaṇa-maṅgala-nāmadheya
āpanna-loka-vṛjinopaśamodayādya
śam nah kṛdhīśa bhagavann asi dīna-nāthah

śrī-aditiḥ uvāca—the demigoddess Aditi said; *yajña-iśa*—O controller of all sacrificial ceremonies; *yajña-puruṣa*—the person who enjoys the benefits of all sacrifices; *acyuta*—infallible; *tīrtha-pāda*—at whose lotus feet stand all the holy places of pilgrimage; *tīrtha-śravah*—celebrated as the ultimate shelter of all saintly persons; *śravaṇa*—hearing about whom; *maṅgala*—is auspicious; *nāmadheya*—to chant His name is also auspicious; *āpanna*—surrendered; *loka*—of people; *vṛjina*—dangerous material position; *upaśama*—diminishing; *udaya*—who has appeared; *ādya*—the original Personality of Godhead; *śam*—auspiciousness;

nah—our; kṛdhi—kindly bestow upon us; iśa—O supreme controller; bhagavan—O Lord; asi—You are; dīna-nāthah—the only shelter of the downtrodden.

TRANSLATION

The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

PURPORT

The Supreme Personality of Godhead is the master of those who observe vows and austerities, and it is He who bestows benedictions upon them. He is worshipable for the devotee throughout the devotee's life, for He never breaks His promises. As He says in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ pravaśyati*: "O son of Kuntī, declare it boldly that My devotee never perishes." The Lord is addressed here as *acyuta*, the infallible, because He takes care of His devotees. Anyone inimical to the devotees is certainly vanquished by the mercy of the Lord. The Lord is the source of the Ganges water, and therefore He is addressed here as *tīrtha-pāda*, indicating that all the holy places are at His lotus feet, or that whatever He touches with His foot becomes a holy place. *Bhagavad-gītā*, for example, begins with the words *dharma-kṣetra kuru-kṣetra*. Because the Lord was present on the Battlefield of Kurukṣetra, it became a *dharma-kṣetra*, a place of pilgrimage. Therefore the Pāṇḍavas, who were extremely religious, were assured of victory. Any place where the Supreme Personality of Godhead displays His pastimes, such as Vṛndāvana or Dvārakā, becomes a holy place. The chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is pleasing to the ear, and it expands good fortune to the audience who hears it chanted. Owing to the presence of the Supreme Personality of Godhead, Aditi was fully assured that the troublesome condition created for her by the demons would now be ended.

TEXT 9

विश्वाय विश्वभवनस्थितिसंयमाय
 स्वैरं गृहीतपुरुशक्तिगुणाय भूम्ने ।
 स्वस्थाय शश्वदुपचृंहितपूर्णबोध-
 व्यापादितात्मतमसे हरये नमस्ते ॥ ९ ॥

*viśvāya viśva-bhavana-sthiti-samyamāya
 svairam gṛhīta-puru-śakti-guṇāya bhūmne
 sva-sthāya śāśvad-upabṛihita-pūrṇa-bodha-
 vyāpādītātma-tamase haraye namaḥ te*

viśvāya—unto the Supreme Personality of Godhead, who is actually the entire universe; *viśva*—of the universe; *bhavana*—creation; *sthiti*—maintenance; *samyaṁāya*—and annihilation; *svairam*—fully independent; *gṛhīta*—taking in hand; *puru*—completely; *śakti-guṇāya*—controlling the three modes of material nature; *bhūmne*—the supreme great; *sva-sthāya*—who is always situated in His original form; *śāśvat*—eternally; *upabṛihita*—achieved; *pūrṇa*—complete; *bodha*—knowledge; *vyāpādīta*—completely vanquished; *ātma-tamase*—the illusory energy of Your Lordship; *haraye*—unto the Supreme Lord; *namaḥ te*—I offer my respectful obeisances unto You.

TRANSLATION

My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful obeisances unto You.

PURPORT

In the *Caitanya-caritāmṛta* (*Ādi* 2.117) it is said:

siddhānta baliyā citte nā kara alasa
ihā ha-ite krṣṇe lāge sudṛḍha mānasa

Anyone trying to become fully Kṛṣṇa conscious must know the Lord's glories as far as they are possible to understand. Here Aditi hints at these glories. The universe is nothing but the external potency of the Lord. This is confirmed in *Bhagavad-gītā* (9.4): *maya tataṁ idam sarvam*. Whatever we see in this universe is but an expansion of the potency of the Supreme Personality of Godhead, just as the sunshine and heat all over the universe are expansions of the sun. When one surrenders unto the Supreme Personality of Godhead, he surpasses the influence of the illusory energy, for the Supreme Lord, being fully wise and being situated in the heart of everyone, especially in the heart of the devotee, gives one intelligence by which one is sure never to fall into illusion.

TEXT 10

आयुः परं वपुरभीष्मतुल्यलक्ष्मी-
द्योभूरसाः सकलयोगगुणात्रिवर्गः ।
ज्ञानं च केवलमनन्तं भवन्ति तुष्टात्
त्वत्तो नृणां किमु सपत्नजयादिराशीः॥१०॥

āyuh param vapur abhiṣṭam atulya-lakṣmīr
dyo-bhū-rasāḥ sakala-yoga-guṇāḥ tri-vargah
jñānam ca kevalam ananta bhavanti tuṣṭāt
tvatto nr̥ṇām kim u sapatna-jayādir āśīḥ

āyuh—duration of life; *param*—as long as that of Lord Brahmā; *vapuh*—a particular type of body; *abhiṣṭam*—the goal of life; *atulya-lakṣmīḥ*—unparalleled opulence in material existence; *dyo*—the upper planetary system; *bhū*—Bhūloka; *rasāḥ*—the lower planetary system; *sakala*—all kinds of; *yoga-guṇāḥ*—the eight mystic perfections; *tri-vargah*—the principles of religiosity, economic development and sense gratification; *jñānam*—transcendental knowledge; *ca*—and; *kevalam*—complete; *ananta*—O unlimited one; *bhavanti*—all become possible; *tuṣṭāt*—by Your satisfaction; *tvattah*—from You; *nr̥ṇām*—of all living

entities; *kim u*—what to speak of; *sapatna*—enemies; *jaya*—conquering; *ādih*—and others; *āśih*—such benedictions.

TRANSLATION

O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one's rivals.

TEXT 11

श्रीशुक उवाच

अदित्यैवं स्तुतो राजन्मगवान्पुष्करेक्षणः ।
क्षेत्रज्ञः सर्वभूतानामिति होवाच भारत ॥११॥

śrī-śuka uvāca
adityaivam stuto rājan
bhagavān puṣkarekṣaṇah
kṣetra-jñāḥ sarva-bhūtānām
iti hovāca bhārata

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *adityā*—by Aditi; *evam*—thus; *stutah*—being worshiped; *rājan*—O King (Mahārāja Parīkṣit); *bhagavān*—the Supreme Personality of Godhead; *puṣkara-ikṣaṇah*—whose eyes are like lotus flowers; *kṣetra-jñāḥ*—the Supersoul; *sarva-bhūtānām*—of all living entities; *iti*—thus; *ha*—indeed; *uvāca*—replied; *bhārata*—O best of the Bharata dynasty.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, best of the Bharata dynasty, when the lotus-eyed Lord, the Supersoul of all living entities, was thus worshiped by Aditi, He replied as follows.

TEXT 12

श्रीभगवानुवाच

देवमातर्भवत्या मे विज्ञातं चिरकाङ्क्षितम् ।
यत सप्तनैर्हृतश्रीणां च्यावितानां स्वधामतः ॥१२॥

*śrī-bhagavān uvāca
deva-mātar bhavatyā me
vijñātam cira-kāṅkṣitam
yat saptnair hṛta-śrīnām
cyāvitānām sva-dhāmataḥ*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *deva-mātar*—O mother of the demigods; *bhavatyāḥ*—of you; *me*—by Me; *vijñātam*—understood; *cira-kāṅkṣitam*—what You have desired for a long time; *yat*—because; *saptnaiḥ*—by the rivals; *hṛta-śrīnām*—of your sons, who are bereft of all opulences; *cyāvitānām*—vanquished; *sva-dhāmataḥ*—from their own residential quarters.

TRANSLATION

The Supreme Personality of Godhead said: O mother of the demigods, I have already understood your long-cherished desires for the welfare of your sons, who have been deprived of all opulences and driven from their residence by their enemies.

PURPORT

The Supreme Personality of Godhead, being situated in everyone's heart, and especially in the hearts of His devotees, is always ready to help devotees in adversity. Since He knows everything, He knows how things are to be adjusted, and He does the needful to relieve the suffering of His devotee.

TEXT 13

तान्विनिर्जित्य समरे दुर्मदानसुरर्षभान् ।
प्रतिलब्धजयश्रीभिः पुत्रैरिच्छस्युपासितुम् ॥१३॥

*tān vinirjitya samare
durmadān asurarṣabhaṁ
pratilabda-jaya-śribhiḥ
putraiḥ icchasy upāsitum*

tān—them; *vinirjitya*—defeating; *samare*—in the fight; *durmadān*—puffed up by strength; *asura-ṛṣabhaṁ*—the leaders of the demons; *pratilabda*—getting back; *jaya*—victory; *śribhiḥ*—as well as the opulence; *putraiḥ*—with your sons; *icchasi*—you are desiring; *upāsitum*—to come together and worship Me.

TRANSLATION

O Devī, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

TEXT 14

इन्द्रज्येष्ठैः स्वतनयैर्हतानां युधि विद्विषाम् ।
स्त्रियो रुदन्तीरासाद्य द्रष्टुमिच्छसि दुःखिताः ॥१४॥

*indra-jyeṣṭhaiḥ sva-tanayair
hatānām yudhi vidviṣām
striyo rudantīr āsādya
draṣṭum icchasi duḥkhitāḥ*

indra-jyeṣṭhaiḥ—persons of whom King Indra is the eldest; *sva-tanayaiḥ*—by your own sons; *hatānām*—who are killed; *yudhi*—in the fight; *vidviṣām*—of the enemies; *striyah*—the wives; *rudantīḥ*—lamenting; *āsādya*—coming near the dead bodies of their husbands; *draṣṭum icchasi*—you want to see; *duḥkhitāḥ*—very much aggrieved.

TRANSLATION

You want to see the wives of the demons lamenting for the death of their husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief.

TEXT 15

आत्मजानसुसमृद्धांस्त्वं प्रत्याहृतयशःश्रियः ।
नाकपृष्ठमधिष्ठाय क्रीडतो द्रष्टुमिच्छसि ॥१५॥

*ātmajān susamṛddhāṁ tvam
pratyāhṛta-yāśah-śriyāḥ
nāka-prṣṭham adhiṣṭhāya
krīḍato draṣṭum icchasi*

ātma-jān—your own sons; *su-samṛddhān*—completely opulent; *tvam*—you; *pratyāhṛta*—having received back; *yāśah*—reputation; *śriyāḥ*—opulence; *nāka-prṣṭham*—in the heavenly kingdom; *adhiṣṭhāya*—situated; *krīḍataḥ*—enjoying their life; *draṣṭum*—to see; *icchasi*—you are desiring.

TRANSLATION

You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.

TEXT 16

प्रायोऽधुना तेऽसुरयूथनाथा
अपारणीया इति देवि मे मतिः ।
यत्तेऽनुकूलेश्वरविप्रगुप्ता
न विक्रमस्तत्र सुखं ददाति ॥१६॥

*prāyo 'dhunā te 'sura-yūtha-nāthā
apāraṇīyā iti devi me matiḥ
yat te 'nukūleśvara-vipra-guptā
na vikramas tatra sukham dadāti*

prāyah—almost; *adhunā*—at the present moment; *te*—all of them; *asura-yūtha-nāthāḥ*—the chiefs of the demons; *apāraṇīyāḥ*—unconquerable; *iti*—thus; *devi*—O mother Aditi; *me*—My; *matiḥ*—opinion;

yat—because; *te*—all the demons; *anukūla-īśvara-vipra-guptāḥ*—protected by *brāhmaṇas*, by whose favor the supreme controller is always present; *na*—not; *vikramāḥ*—the use of power; *tatra*—there; *sukham*—happiness; *dadāti*—can give.

TRANSLATION

O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by *brāhmaṇas*, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.

PURPORT

When a person is favored by *brāhmaṇas* and *Vaiṣṇavas*, no one can defeat him. Even the Supreme Personality of Godhead does not interfere when one is protected by a *brāhmaṇa*. It is said, *go-brāhmaṇa-hitāya ca*. The Lord's first inclination is to give all benedictions to the cows and *brāhmaṇas*. Therefore if *brāhmaṇas* favor someone, the Lord does not interfere, nor can anyone interfere with the happiness of such a person.

TEXT 17

अथाप्युपायो मम देवि चिन्त्यः
सन्तोषितस्य व्रतचर्यया ते ।
ममार्चनं नार्हति गन्तुमन्यथा
श्रद्धानुरूपं फलहेतुकत्वात् ॥१७॥

*athāpy upāyo mama devi cintyāḥ
santositasya vrata-caryayā te
mamārcanāṁ nārhati gantum anyathā
śraddhānurūpaṁ phala-hetukatvāt*

atha—therefore; *api*—in spite of this situation; *upāyah*—some means; *mama*—by Me; *devi*—O goddess; *cintyāḥ*—must be considered; *santositasya*—very pleased; *vrata-caryayā*—observing the vow; *te*—by you; *mama arcanam*—worshiping Me; *na*—never; *arhati*—deserves;

gantum anyathā—to become otherwise; *śraddhā-anurūpam*—according to one's faith and devotion; *phala*—of the result; *hetukatvāt*—from being the cause.

TRANSLATION

Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favor you, for worship of Me never goes in vain but certainly gives the desired result according to what one deserves.

TEXT 18

त्वयार्चितश्चाहमपत्यगुप्तये
पयोव्रतेनानुगुणं समीडितः ।
स्वांशेन पुत्रत्वमुपेत्य ते सुतान्
गोप्तास्मि मारीचतपस्यधिष्ठितः ॥१८॥

*tvayārcitaś cāham apatyā-guptaye
payo-vratenānuguṇam samīḍitah
svāṁśena putratvam upetya te sutān
goptāsmi mārīca-tapasy adhiṣṭhitah*

tvayā—by you; *arcitah*—being worshiped; *ca*—also; *aham*—I; *apatyā-guptaye*—giving protection to your sons; *payah-vratena*—by the *payo-vrata* vow; *anuguṇam*—as far as possible; *samīḍitah*—properly worshiped; *sva-āṁśena*—by My plenary portion; *putratvam*—becoming your son; *upetya*—taking this opportunity; *te sutān*—to your other sons; *goptā asmi*—I shall give protection; *mārīca*—of Kaśyapa Muni; *tapasi*—in the austerity; *adhiṣṭhitah*—situated.

TRANSLATION

You have prayed to Me and properly worshiped Me by performing the great *payo-vrata* ceremony for the sake of protecting your sons. Because of Kaśyapa Muni's austerities, I shall agree to become your son and thus protect your other sons.

TEXT 19

उपधाव पतिं भद्रे प्रजापतिमकल्मणम् ।
मां च भावयती पत्यावेवंरूपमवस्थितम् ॥१९॥

*upadhāva patim bhadre
prajāpatim akalmaśam
mām ca bhāvayatī patyāv
evam rūpam avasthitam*

upadhāva—just go worship; *patim*—your husband; *bhadre*—O gentle woman; *prajāpatim*—who is a Prajāpati; *akalmaśam*—very much purified because of his austerity; *mām*—Me; *ca*—as well as; *bhāvayatī*—thinking of; *patyau*—within your husband; *evam*—thus; *rūpam*—form; *avasthitam*—situated there.

TRANSLATION

Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.

TEXT 20

नैतत् परसा आख्येयं पृष्ट्यापि कथंचन ।
सर्वं सम्पद्यते देवि देवगुह्यं सुसंवृतम् ॥२०॥

*naitat parasmā ākhyeyam
prṣṭayāpi kathañcana
sarvam sampadyate devi
deva-guhyam susamvṛtam*

na—not; *etat*—this; *parasmai*—to outsiders; *ākhyeyam*—is to be disclosed; *prṣṭayā api*—even though questioned; *kathañcana*—by anyone; *sarvam*—everything; *sampadyate*—becomes successful; *devi*—O lady; *deva-guhyam*—very confidential even to the demigods; *su-samvṛtam*—very carefully kept confidential.

TRANSLATION

O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

TEXT 21

श्रीशुक उवाच

एतावदुक्त्वा मगवांस्तत्रैवान्तरधीयत ।
अदितिर्दुर्लभं लब्ध्वा हरेर्जन्मात्मनि प्रभोः ।
उपाधावत् पर्ति भक्त्या परया कृतकृत्यवत् ॥२१॥

śrī-śuka uvāca
 etāvad uktvā bhagavān
 tatraivāntaradhiyata
 aditir durlabham labdhvā
 harer janmātmani prabhoh
 upādhāvat patim bhaktyā
 parayā kṛta-kṛtyavat

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *etāvat*—in this way; *uktvā*—saying (to her); *bhagavān*—the Supreme Personality of Godhead; *tatra eva*—in that very spot; *antaḥ-adhiyata*—disappeared; *aditiḥ*—Aditi; *durlabham*—a very rare achievement; *labdhvā*—getting; *hareḥ*—of the Supreme Personality of Godhead; *janma*—birth; *ātmani*—in herself; *prabhoh*—of the Lord; *upādhāvat*—immediately went; *patim*—unto her husband; *bhaktyā*—with devotion; *parayā*—great; *kṛta-kṛtya-vat*—thinking herself very successful.

TRANSLATION

Śukadeva Gosvāmī said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.

TEXT 22

स वै समाधियोगेन कश्यपस्तदबुध्यत ।
प्रविष्टमात्मनि हरेरंशं श्वितथेष्वणः ॥२२॥

*sa vai samādhi-yogena
kaśyapas tad abudhyata
praviṣṭam ātmani harer
aṁśam hy avitathēkṣaṇah*

sah—Kaśyapa Muni; *vai*—indeed; *samādhi-yogena*—by mystic meditation; *kaśyapah*—Kaśyapa Muni; *tad*—then; *abudhyata*—could understand; *praviṣṭam*—entered; *ātmani*—within himself; *hareḥ*—of the Supreme Lord; *aṁśam*—a plenary portion; *hi*—indeed; *avitatha-īkṣaṇah*—whose vision is never mistaken.

TRANSLATION

Being situated in a meditational trance, Kaśyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

TEXT 23

सोऽदित्यां वीर्यमाधत्त तपसा चिरसंभृतम् ।
समाहितमना राजन्दारुण्यं यथानिलः ॥२३॥

*so 'dityāṁ vīryam ādhatta
tapasā cira-sambhṛtam
samāhita-manā rājan
dāruṇy agnim yathānilah*

sah—Kaśyapa; *adityām*—unto Aditi; *vīryam*—semen; *ādhatta*—placed; *tapasā*—by austerity; *cira-sambhṛtam*—restrained for long, long years; *samāhita-manāh*—being fully in trance upon the Supreme Personality of Godhead; *rājan*—O King; *dāruṇi*—as in firewood; *agnim*—fire; *yathā*—as; *anilah*—wind.

TRANSLATION

O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kaśyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

PURPORT

A forest fire begins when two pieces of wood rub against one another, being agitated by the wind. Actually, however, fire belongs neither to the wood nor to the wind; it is always different from both. Similarly, here it is to be understood that the union of Kaśyapa Muni and Aditi was not like the sexual intercourse of ordinary human beings. The Supreme Personality of Godhead has nothing to do with the human secretions of sexual intercourse. He is always completely aloof from such material combinations.

The Lord says in *Bhagavad-gītā* (9.29), *samo 'ham sarva-bhūteṣu*: "I am equal toward all living entities." Nonetheless, to protect the devotees and kill the demons, who were a disturbing element, the Lord entered the womb of Aditi. Therefore this is a transcendental pastime of the Lord. This should not be misunderstood. One should not think that the Lord became the son of Aditi the way an ordinary child is born because of sexual intercourse between man and woman.

Here it may also be appropriate to explain, in these days of controversy, the origin of life. The life force of the living entity—the soul—is different from the ovum and semen of the human being. Although the conditioned soul has nothing to do with the reproductive cells of man and woman, he is placed into the proper situation because of his work (*karmaṇā daiva-netreṇa*). Life is not, however, a product of two secretions, but is independent of all material elements. As fully described in *Bhagavad-gītā*, the living entity is not subject to any material reactions. He can neither be burnt by fire, cut by sharp weapons, moistened by water, nor dried by the air. He is completely different from the physical elements, but by a superior arrangement he is put into these material elements. He is always aloof from material contact (*asango hy ayam puruṣah*) but because he is placed in a material condition, he suffers the reactions of the material modes of nature.

*puruṣaḥ prakṛti-stho hi
bhūnkte prakṛtijān gunān
kāraṇāṁ guna-saṅgo 'sya
sad-asad-yoni-janmasu*

“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.” (Bg. 13.22) Although the living entity is aloof from the material elements, he is put into material conditions, and thus he must suffer the reactions of material activities.

TEXT 24

अदितेधिष्ठितं गर्भं भगवन्तं सनातनम् ।
हिरण्यगर्भो विज्ञाय समीडे गुह्यनामभिः ॥२४॥

*aditer dhiṣṭhitam garbhām
bhagavantam sanātanam
hiranyaagarbho vijñāya
samīḍe guhya-nāmabhiḥ*

aditeḥ—into the womb of Aditi; *dhiṣṭhitam*—being established; *garbham*—pregnancy; *bhagavantam*—unto the Supreme Personality of Godhead; *sanātanam*—who is eternal; *hiranyaagarbhaḥ*—Lord Brahmā; *vijñāya*—knowing this; *samīḍe*—offered prayers; *guhya-nāmabhiḥ*—with transcendental names.

TRANSLATION

When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

PURPORT

The Supreme Personality of Godhead exists everywhere (*anḍāntara-stha-paramāṇu-cayāntara-stham*). Therefore when one chants His transcendental names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—the Supreme Personality of Godhead is automatically pleased by such *sankirtana*. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

TEXT 25

श्रीब्रह्मोवाच

जयोरुगाय भगवन्नुरुक्रम नमोऽस्तु ते ।
नमो ब्रह्मण्यदेवाय त्रिगुणाय नमो नमः ॥२५॥

śrī-brahmovāca
jayorugāya bhagavann
urukrama namo 'stu te
namo brahmaṇya-devāya
tri-guṇāya namo namah

śrī-brahmā uvāca—Lord Brahmā offered prayers; *jaya*—all glories; *urugāya*—unto the Lord, who is constantly glorified; *bhagavan*—O my Lord; *urukrama*—whose activities are very glorious; *namah astu te*—I offer my respectful obeisances unto You; *namah*—my respectful obeisances; *brahmaṇya-devāya*—unto the Lord of the transcendentalists; *tri-guṇāya*—the controller of the three modes of nature; *namah namah*—I offer my respectful obeisances unto You again and again.

TRANSLATION

Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.

TEXT 26

नमस्ते पृश्निगर्भाय वेदगर्भाय वेधसे ।
त्रिनाभाय त्रिपृष्ठाय शिपिविष्टाय विष्णवे ॥२६॥

*namas te pr̄ṣṇi-garbhāya
veda-garbhāya vedhase
tri-nābhāya tri-pr̄sthāya
śipi-viṣṭāya viṣṇave*

namah te—I offer my respectful obeisances unto You; *pr̄ṣṇi-garbhāya*—who formerly lived within the womb of Pr̄ṣṇi (Aditi in her previous birth); *veda-garbhāya*—who always remain within Vedic knowledge; *vedhase*—who are full of knowledge; *tri-nābhāya*—within the stem growing from whose navel live all the three worlds; *tri-pr̄sthāya*—who are transcendental to the three worlds; *śipi-viṣṭāya*—who are within the cores of the hearts of all living entities; *viṣṇave*—unto the all-pervading Supreme Personality of Godhead.

TRANSLATION

I offer my respectful obeisances unto You, the all-pervading Lord Viṣṇu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Pr̄ṣṇi. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

TEXT 27

त्वमादिरन्तो भुवनस्य मध्य-
मनन्तशक्तिं पुरुषं यमाहः ।
कालो भवानाक्षिपतीश विश्वं
स्रोतो यथान्तःपतितं गमीरम् ॥२७॥

*tvam ādir anto bhuvanasya madhyam
ananta-śaktim puruṣam yam āhuḥ*

*kālo bhavān āksipatiśa viśvam
stroto yathāntah patitam gabhīram*

tvam—Your Lordship; *ādiḥ*—the original cause; *antah*—the cause of dissolution; *bhuvanasya*—of the universe; *madhyam*—maintenance of the present manifestation; *ananta-śaktim*—the reservoir of unlimited potencies; *puruṣam*—the Supreme Person; *yam*—whom; *āhuḥ*—they say; *kālaḥ*—the principle of eternal time; *bhavān*—Your Lordship; *āksipati*—attracting; *īśa*—the Supreme Lord; *viśvam*—the whole universe; *strotaḥ*—waves; *yathā*—as; *antah patitam*—fallen within the water; *gabhīram*—very deep.

TRANSLATION

O my Lord, You are the beginning, the manifestation and the ultimate dissolution of the three worlds, and You are celebrated in the Vedas as the reservoir of unlimited potencies, the Supreme Person. O my Lord, as waves attract branches and leaves that have fallen into deep water, You, the supreme eternal time factor, attract everything in this universe.

PURPORT

The time factor is sometimes described as *kāla-strota*, waves of time. Everything in this material world is within the time factor and is being carried away by waves of attraction, which represent the Supreme Personality of Godhead.

TEXT 28

त्वं वै प्रजानां स्थिरजङ्गमानां
प्रजापतीनामसि सम्भविष्णुः ।
दिवौकसां देव दिवश्चयुतानां
परायणं नौरिव मज्जतोऽप्सु॥२८॥

*tvam vai prajānām sthira-jāṅgamānām
prajāpatīnām asi sambhaviṣṇuh*

*divaukasāṁ deva divaś cyutānāṁ
parāyanāṁ nauṛ iva majjato 'psu*

tvam—Your Lordship; *vai*—indeed; *prajānām*—of all living entities; *sthira-janigamānām*—either stationary or moving; *prajāpatīnām*—of all the Prajāpatis; *asi*—You are; *sambhavisṇuh*—the generator of everyone; *diva-okaśām*—of the inhabitants of the upper planetary system; *deva*—O Supreme Lord; *divah cyutānām*—of the demigods, who have now fallen from their residential quarters; *parāyanam*—the supreme shelter; *nauḥ*—boat; *iva*—like; *majjataḥ*—of one drowning; *apsu*—in the water.

TRANSLATION

My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajāpatis. O my Lord, as a boat is the only hope for a person drowning in the water, You are the only shelter for the demigods, who are now bereft of their heavenly position.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventeenth Chapter, of the Śrimad-Bhāgavatam, entitled "The Supreme Lord Agrees to Become Aditi's Son."

CHAPTER EIGHTEEN

Lord Vāmanadeva, the Dwarf Incarnation

This chapter describes how Lord Vāmanadeva appeared and how He went to the sacrificial arena of Mahārāja Bali, who received Him well and fulfilled His desire by offering Him benedictions.

Lord Vāmanadeva appeared in this world from the womb of Aditi completely equipped with conchshell, disc, club and lotus. His bodily hue was blackish, and He was dressed in yellow garments. Lord Viṣṇu appeared at an auspicious moment on Śravaṇa-dvādaśī when the Abhijit star had arisen. At that time, in all the three worlds (including the higher planetary system, outer space and this earth), all the demigods, the cows, the *brāhmaṇas* and even the seasons were happy because of God's appearance. Therefore this auspicious day is called Vijayā. When the Supreme Personality of Godhead, who has a *sac-cid-ānanda* body, appeared as the son of Kaśyapa and Aditi, both of His parents were very astonished. After His appearance, the Lord assumed the form of a dwarf (Vāmana). All the great sages expressed their jubilation, and with Kaśyapa Muni before them they performed the birthday ceremony of Lord Vāmana. At the time of Lord Vāmanadeva's sacred thread ceremony, He was honored by the sun-god, Bṛhaspati, the goddess presiding over the planet earth, the deity of the heavenly planets, His mother, Lord Brahmā, Kuvera, the seven *r̥sis* and others. Lord Vāmanadeva then visited the sacrificial arena on the northern side of the Narmadā River, at the field known as Bhṛgukaccha, where *brāhmaṇas* of the Bhṛgu dynasty were performing *yajñas*. Wearing a belt made of *muñja* straw, an upper garment of deerskin and a sacred thread and carrying in His hands a *danda*, an umbrella and a waterpot (*kamandalu*), Lord Vāmanadeva appeared in the sacrificial arena of Mahārāja Bali. Because of His transcendently effulgent presence, all the priests were diminished in their prowess, and thus they all stood from their seats and offered prayers to Lord Vāmanadeva. Even Lord Śiva accepts on his head the Ganges water generated from the toe of Lord

Vāmanadeva. Therefore, after washing the Lord's feet, Bali Mahārāja immediately accepted the water from the Lord's feet on his head and felt that he and his predecessors had certainly been glorified. Then Bali Mahārāja inquired of Lord Vāmanadeva's welfare and requested the Lord to ask him for money, jewels or anything He might desire.

TEXT 1

श्रीशुक उवाच
 इत्थं विरिञ्चस्तुतकर्मवीर्यः
 प्रादुर्बभूवामृतभूरदित्याम् ।
 चतुर्भुजः शङ्खगदाबजचक्रः
 पिशङ्गवासा नलिनायतेक्षणः ॥ १ ॥

śri-śuka uvāca
 ittham viriñca-stuta-karma-vīryah
 prādurbabbhūvāmṛta-bhūr adityām
 catur-bhujah śāṅkha-gadābja-cakrah
 piśāṅga-vāsā nalināyatekṣanah

śri-śukah uvāca—Śrī Śukadeva Gosvāmī said; *ittham*—in this way; *viriñca-stuta-karma-vīryah*—the Personality of Godhead, whose activities and prowess are always praised by Lord Brahmā; *prādurbabbhūva*—became manifested; *amṛta-bhūḥ*—whose appearance is always deathless; *adityām*—from the womb of Aditi; *catuḥ-bhujah*—having four arms; *śāṅkha-gadā-abja-cakrah*—decorated with conch-shell, club, lotus and disc; *piśāṅga-vāsāḥ*—dressed in yellow garments; *nalina-āyata-ikṣanah*—having blooming eyes like the petals of a lotus.

TRANSLATION

Śukadeva Gosvāmī said: After Lord Brahmā had thus spoken, glorifying the Supreme Lord's activities and prowess, the Supreme Personality of Godhead, who is never subject to death like an ordinary living being, appeared from the womb of Aditi. His four

hands were decorated with a conchshell, club, lotus and disc, He was dressed in yellow garments, and His eyes appeared like the petals of a blooming lotus.

PURPORT

The word *amṛta-bhūḥ* is significant in this verse. The Lord sometimes appears like an ordinary child taking birth, but this does not mean that He is subject to birth, death or old age. One must be very intelligent to understand the appearance and activities of the Supreme Lord in His incarnations. This is confirmed in *Bhagavad-gītā* (4.9): *janma karma ca me divyam evam yo vetti tattvataḥ*. One should try to understand that the Lord's appearance and disappearance and His activities are all *divyam*, or transcendental. The Lord has nothing to do with material activities. One who understands the appearance, disappearance and activities of the Lord is immediately liberated. After giving up his body, he never again has to accept a material body, but is transferred to the spiritual world (*tyaktvā deham punar janma naiti mām eti so 'rjuna*).

TEXT 2

श्यामावदातो शशराजकुण्डल-
त्विषोळ्सच्छ्रीवदनाम्बुजः पुमान् ।
श्रीवत्सवक्षा बलयाङ्गदोळस-
त्किरीटकाश्चीगुणचारुनूपुरः ॥ २ ॥

śyāma-avadāto jhaṣa-rāja-kuṇḍala-
tviṣollasac-chṛī-vadanāmbujah pumān
śrīvatsa-vakṣā balayāṅgadollasa-
kiriṭa-kāñcī-guṇa-cāru-nūpuraḥ

śyāma-avadātaḥ—whose body is blackish and free from inebriety; *jhaṣa-rāja-kuṇḍala*—of the two earrings, made in the shape of sharks; *tviṣā*—by the luster; *ullasat*—dazzling; *śrī-vadana-ambujah*—having a beautiful lotus face; *pumān*—the Supreme Person; *śrīvatsa-vakṣāḥ*—with the mark of Śrivatsa on His bosom; *balaya*—bracelets; *aṅgada*—

arm bands; *ullasat*—dazzling; *kirīṭa*—helmet; *kāñci*—belt; *guṇa*—sacred thread; *cāru*—beautiful; *nūpuraḥ*—ankle bells.

TRANSLATION

The body of the Supreme Personality of Godhead, blackish in complexion, was free from all ineptitudes. His lotus face, decorated with earrings resembling sharks, appeared very beautiful, and on His bosom was the mark of Śrivatsa. He wore bangles on His wrists, armlets on His arms, a helmet on His head, a belt on His waist, a sacred thread across His chest, and ankle bells decorating His lotus feet.

TEXT 3

मधुव्रतव्रातविघुष्टया स्वया
विराजितः श्रीवनमालया हरिः ।
प्रजापतेर्वेश्मतमः स्वरोचिषा
विनाशयन् कण्ठनिविष्टकौस्तुमः ॥ ३ ॥

*madhu-vrata-vrāta-vighuṣṭayā svayā
virājitaḥ śrī-vanamālayā hariḥ
prajāpater veśma-tamah svarociṣā
vināśayan kaṇṭha-niviṣṭa-kaustubhaḥ*

madhu-vrata—of bees always hankering for honey; *vrāta*—with a bunch; *vighuṣṭayā*—resounding; *svayā*—uncommon; *virājitaḥ*—situated; *śrī*—beautiful; *vana-mālayā*—with a flower garland; *hariḥ*—the Supreme Lord; *prajāpateḥ*—of Kaśyapa Muni, the Prajāpati; *veśma-tamah*—the darkness of the house; *sva-rociṣā*—by His own effulgence; *vināśayan*—vanquishing; *kaṇṭha*—on the neck; *niviṣṭa*—worn; *kaustubhaḥ*—the Kaustubha gem.

TRANSLATION

An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded

them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajāpati Kaśyapa.

TEXT 4

दिशः प्रसेदुः सलिलाशयात्तदा
प्रजाः प्रहृष्टा ऋतवो गुणान्विताः ।
द्यौरन्तरीक्षं क्षितिरग्निजिह्वा
गावो द्विजाः संजहृषुर्नगाश्च ॥ ४ ॥

*diśah praseduh salilāśayās tadaḥ
prajāḥ prahr̥ṣṭā rtavo guṇānvitāḥ
dyaur antarikṣam kṣitir agni-jihvā
gāvo dvijāḥ sañjahṛṣur nagāś ca*

diśah—all directions; *praseduh*—became happy; *salila*—of water; *āśayāḥ*—the reservoirs; *tadā*—at that time; *prajāḥ*—all living entities; *prahr̥ṣṭāḥ*—very happy; *rtavah*—the seasons; *guṇa-anvitāḥ*—full of their respective qualities; *dyauḥ*—the upper planetary system; *antarikṣam*—outer space; *kṣitiḥ*—the surface of the earth; *agni-jihvāḥ*—the demigods; *gāvah*—the cows; *dvijāḥ*—the brāhmaṇas; *sañjahṛṣuh*—all became happy; *nagāḥ ca*—and the mountains.

TRANSLATION

At that time, there was happiness in all directions, in the reservoirs of water like the rivers and oceans, and in the core of everyone's heart. The various seasons displayed their respective qualities, and all living entities in the upper planetary system, in outer space and on the surface of the earth were jubilant. The demigods, the cows, the brāhmaṇas and the hills and mountains were all filled with joy.

TEXT 5

श्रोणायां अवणद्वादश्यां मुहूर्तेऽभिजिति प्रश्नः ।
सर्वे नक्षत्रताराद्याश्च क्रुत्सज्जनम् दक्षिणम् ॥ ५ ॥

*śroṇāyām śravaṇa-dvādaśyām
muhūrte 'bhijīti prabhuh
sarve nakṣatra-tārādyāḥ
cakrus taj-janma dakṣinām*

śroṇāyām—when the moon was situated in the Śravaṇa lunar mansion; *śravaṇa-dvādaśyām*—on the twelfth lunar day of the bright fortnight in the month of Bhādra, the day famous as the Śravaṇa-dvādaśī; *muhūrte*—in the auspicious moment; *abhijīti*—in the first portion of the Śravaṇa lunar mansion known as the Abhijit-nakṣatra and in the Abhijit-muhūrta (occurring at midday); *prabhuh*—the Lord; *sarve*—all; *nakṣatra*—stars; *tārā*—planets; *ādyāḥ*—beginning with the sun and followed by the other planets; *cakruḥ*—made; *tat-janma*—the birthday of the Lord; *dakṣinām*—very munificent.

TRANSLATION

On the day of Śravaṇa-dvādaśī [the twelfth day of the bright fortnight in the month of Bhādra], when the moon came into the lunar mansion Śravaṇa, at the auspicious moment of Abhijit, the Lord appeared in this universe. Considering the Lord's appearance very auspicious, all the stars and planets, from the sun to Saturn, were munificently charitable.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura, an expert astrologer, explains the word *nakṣatra-tārādyāḥ*. The word *nakṣatra* means “the stars,” the word *tāra* in this context refers to the planets, and *ādyāḥ* means “the first one specifically mentioned.” Among the planets, the first is Sūrya, the sun, not the moon. Therefore, according to the Vedic version, the modern astronomer’s proposition that the moon is nearest to the earth should not be accepted. The chronological order in which people all over the world refer to the days of the week—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday—corresponds to the Vedic order of the planets and thus circumstantiates the Vedic version. Apart from this, when the Lord appeared the planets and stars became situated very auspiciously, according to astrological calculations, to celebrate the birth of the Lord.

TEXT 6

द्वादश्यां सवितातिष्ठन्मध्यंदिनगतो नृप ।
विजया नाम सा प्रोक्ता यसां जन्म विदुहरेः ॥ ६ ॥

*dvādaśyām savitātiṣṭhan
madhyandina-gato nṛpa
vijayā-nāma sā proktā
yasyām janma vidur hareḥ*

dvādaśyām—on the twelfth day of the moon; *savitā*—the sun; *atiṣṭhat*—was staying; *madhyam-dina-gataḥ*—on the meridian; *nṛpa*—O King; *vijayā-nāma*—by the name Vijayā; *sā*—that day; *proktā*—is called; *yasyām*—on which; *janma*—the appearance; *viduh*—they know; *hareḥ*—of Lord Hari.

TRANSLATION

O King, when the Lord appeared—on *dvādaśī*, the twelfth day of the moon—the sun was at the meridian, as every learned scholar knows. This *dvādaśī* is called *Vijayā*.

TEXT 7

शङ्खदुन्दुभयो नेदुर्मृदङ्गपणवानकाः ।
चित्रवादित्रत्यर्णां निर्घोस्तुमुलोऽभवत् ॥ ७ ॥

*śaṅkha-dundubhayo nedur
mr̥daṅga-paṇava-ānakāḥ
citra-vāditra-tūryāṇāṁ
nirghoṣas tumulo 'bhavat*

śaṅkha—conchshells; *dundubhayāḥ*—kettledrums; *neduh*—vibrated; *mr̥daṅga*—drums; *paṇava-ānakāḥ*—drums named *paṇavas* and *ānakas*; *citra*—various; *vāditra*—of these vibrations of musical sound; *tūryāṇām*—and of other instruments; *nirghoṣah*—the loud sound; *tumulaḥ*—tumultuous; *abhavat*—became.

TRANSLATION

Conchshells, kettledrums, drums, paṇavas and ānakas vibrated in concert. The sound of these and various other instruments was tumultuous.

TEXT 8

प्रीताश्चाप्सरसोऽनृत्यनगन्धवर्वप्रवरा जगुः ।
तुष्टुवुर्मुनयो देवा मनवः पितरोऽग्नयः ॥८॥

*prītāś cāpsaraso 'nṛtyan
gandharva-pravarā jaguḥ
tuṣṭuvur munayo devā
manavah pitaro 'gnayah*

prītāḥ—being very pleased; *ca*—also; *apsarāḥ*—the celestial dancing girls; *anṛtyan*—danced; *gandharva-pravarāḥ*—the best of the Gandharvas; *jaguḥ*—sang; *tuṣṭuvuh*—satisfied the Lord by offering prayers; *munayah*—the great sages; *devāḥ*—the demigods; *manavah*—the Manus; *pitarah*—the inhabitants of Pitrloka; *agnayah*—the fire-gods.

TRANSLATION

Being very pleased, the celestial dancing girls [Apsarās] danced in jubilation, the best of the Gandharvas sang songs, and the great sages, demigods, Manus, Pitās and fire-gods offered prayers to satisfy the Lord.

TEXTS 9–10

सिद्धविद्याधरगणाः सकिंपुरुषकिन्नराः ।
चारणा यक्षरक्षांसि सुपर्णा भुजगोत्तमाः ॥९॥
गायन्तोऽतिप्रशंसन्तो नृत्यन्तो विबुधानुगाः ।
अदित्या आश्रमपदं कुसुमैः समवाकिरन् ॥१०॥

*siddha-vidyādhara-gaṇāḥ
sakimpuruṣa-kinnarāḥ*

*cāraṇā yakṣa-rakṣāṁsi
suparṇā bhujagottamāḥ*

*gāyanto 'tipraśaṁsanto
nr̥tyanto vibudhānugāḥ
adityā āśrama-padam
kusumaiḥ samavākirān*

siddha—the inhabitants of Siddhaloka; *vidyādhara-gaṇāḥ*—the inhabitants of Vidyādhara-loka; *sa*—with; *kimpuruṣa*—the inhabitants of Kimpuruṣa-loka; *kinnarāḥ*—the inhabitants of Kinnaraloka; *cāraṇāḥ*—the inhabitants of Cāraṇaloka; *yakṣa*—the Yakṣas; *rakṣāṁsi*—the Rākṣasas; *suparṇāḥ*—the Suparnas; *bhujaga-uttamāḥ*—the best of the inhabitants of the serpent *loka*; *gāyantāḥ*—glorifying the Lord; *ati-praśaṁsantaḥ*—praising the Lord; *nr̥tyantāḥ*—dancing; *vibudhānugāḥ*—the followers of the demigods; *adityāḥ*—of Aditi; *āśrama-padam*—the place of residence; *kusumaiḥ*—by flowers; *samavākirān*—covered.

TRANSLATION

The Siddhas, Vidyādharas, Kimpuruṣas, Kinnaras, Cāraṇas, Yakṣas, Rākṣasas, Suparnas, the best of serpents, and the followers of the demigods all showered flowers on Aditi's residence, covering the entire house, while glorifying and praising the Lord and dancing.

TEXT 11

दृष्ट्वादितिस्तं निजगर्भसम्भवं
परं पुमांसं मुदमाप विस्मिता ।
गृहीतदेहं निजयोगमायथा
प्रजापतिश्चाह जयेति विस्मितः ॥११॥

*dṛṣṭvāditiś tam nija-garbha-sambhavaṁ
param pumāṁsaṁ mudam āpa vismitā
grīhīta-deham nija-yoga-māyayā
prajāpatiś cāha jayeti vismitaḥ*

drṣṭvā—seeing; *aditiḥ*—mother Aditi; *tam*—Him (the Supreme Personality of Godhead); *nija-garbha-sambhavam*—born of her own womb; *param*—the Supreme; *pumāṁsam*—the Personality of Godhead; *mudam*—great happiness; *āpa*—conceived; *vismitā*—being very much astonished; *grhīta*—accepted; *deham*—body, or transcendental form; *nija-yoga-māyayā*—by His own spiritual potency; *prajāpatih*—Kaśyapa Muni; *ca*—also; *āha*—said; *jaya*—all glories; *iti*—thus; *vismitah*—being astonished.

TRANSLATION

When Aditi saw the Supreme Personality of Godhead, who had appeared from her own womb, having accepted a transcendental body by His own spiritual potency, she was struck with wonder and was very happy. Upon seeing the child, Prajāpati Kaśyapa exclaimed, “Jaya! Jaya!” in great happiness and wonder.

TEXT 12

यत् तद् वपुर्भाति विभूषणायुधै-
रव्यक्तचिद्व्यक्तमधारयद्वरिः ।
बभूव तेनैव स वामनो वटुः
सम्पश्यतोर्दिव्यगतिर्यथा नटः ॥१२॥

*yat tad vapur bhāti vibhūṣaṇāyudhair
avyakta-cid-vyaktam adhārayad dhariḥ
babhūva tenaiva sa vāmano vaṭuh
sampaśyator divya-gatir yathā naṭah*

yat—which; *tat*—that; *vapuh*—transcendental body; *bhāti*—manifests; *vibhūṣaṇa*—with regular ornaments; *āyudhaiḥ*—and with weapons; *avyakta*—unmanifested; *cit-vyaktam*—spiritually manifested; *adhārayat*—assumed; *hariḥ*—the Lord; *babhūva*—immediately became; *tena*—with that; *eva*—certainly; *sah*—He (the Lord); *vāmanah*—dwarf; *vaṭuh*—a brāhmaṇa brahmācāri; *sampaśyatoḥ*—while both His father and mother were seeing; *divya-gatiḥ*—whose movements are wonderful; *yathā*—as; *naṭah*—a theatrical actor.

TRANSLATION

The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vāmana, a brāhmaṇa-dwarf, a brahmacārī, just like a theatrical actor.

PURPORT

The word *nāṭah* is significant. An actor changes dress to play different parts, but is always the same man. Similarly, as described in the *Brahma-saṁhitā* (5.33, 39), the Lord assumes many thousands and millions of forms (*advaitam acyutam anādim ananta-rūpam ādyam purāṇa-purusam*). He is always present with innumerable incarnations (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu*). Nonetheless, although He appears in various incarnations, they are not different from one another. He is the same person, with the same potency, the same eternity and the same spiritual existence, but He can simultaneously assume various forms. When Vāmanadeva appeared from the womb of His mother, He appeared in the form of Nārāyaṇa, with four hands equipped with the necessary symbolic weapons, and then immediately transformed Himself into a brahmacārī (*vatsu*). This means that His body is not material. One who thinks that the Supreme Lord assumes a material body is not intelligent. He has to learn more about the Lord's position. As confirmed in *Bhagavad-gītā* (4.9), *janma karma ca me divyam evam yo vetti tattvataḥ*. One has to understand the transcendental appearance of the Lord in His original transcendental body (*sac-cid-ānanda-vigraha*).

TEXT 13

तं वदुं वामनं दृष्ट्वा मोदमाना महर्षयः ।
कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् ॥१३॥

*tam vatum vāmanam dṛṣṭvā
modamānā maharṣayah*

*karmāṇi kārayām āsuḥ
puraskṛtya prajāpatim*

tam—Him; *vāṭum*—the *brahmacārī*; *vāmanam*—dwarf; *drṣtvā*—seeing; *modamānāḥ*—in a happy mood; *mahā-ṛṣayah*—the great saintly persons; *karmāṇi*—ritualistic ceremonies; *kārayām āsuḥ*—performed; *puraskṛtya*—keeping in front; *prajāpatim*—Kaśyapa Muni, the Prajāpati.

TRANSLATION

When the great sages saw the Lord as the brahmacārī-dwarf Vāmana, they were certainly very pleased. Thus they placed before them Kaśyapa Muni, the Prajāpati, and performed all the ritualistic ceremonies, such as the birthday ceremony.

PURPORT

According to Vedic civilization, when a child is born in the family of a *brāhmaṇa*, the birthday ceremony, known as *jāta-karma*, is first performed, and then other ceremonies are also gradually performed. But when this *vāmana-rūpa* appeared in the form of a *vatu*, or *brahmacārī*, His sacred thread ceremony was also performed immediately.

TEXT 14

तस्योपनीयमानस्य सावित्रीं सविताब्रवीत् ।
बृहस्पतिर्ब्रह्मसूत्रं मेखलां कश्यपोऽददात् ॥१४॥

*tasyopanīyamānasya
sāvitrīṁ savitābravīt
bṛhaspatir brahma-sūtram
mekhalān kaśyapo 'dadāt*

tasya—of Lord Vāmanadeva; *upanīyamānasya*—at the time of His being offered the sacred thread ceremony; *sāvitrī*—the Gāyatrī *mantra*; *savitā*—the sun-god; *abравīt*—chanted; *bṛhaspatih*—Bṛhaspati, the *guru* of the demigods; *brahma-sūtram*—the sacred

thread; *mekhalām*—the belt of straw; *kaśyapaḥ*—Kaśyapa Muni; *adadāt*—offered.

TRANSLATION

At the sacred thread ceremony of Vāmanadeva, the sun-god personally uttered the Gāyatri mantra, Bṛhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt.

TEXT 15

ददौ कृष्णाजिनं भूमिर्दण्डं सोमो वनस्पतिः ।
कौपीनाच्छादनं माता द्यौश्छत्रं जगतः पतेः ॥१५॥

*dadau kṛṣṇājinam bhūmir
daṇḍam somo vanaspatih
kaupinācchādanam mātā
dyauś chatram jagataḥ pateḥ*

dadau—gave, offered; *kṛṣṇa-ajinam*—the skin of a deer; *bhūmiḥ*—mother earth; *daṇḍam*—a *brahmacārī*'s rod; *somah*—the moon-god; *vanah-patiḥ*—the king of the forest; *kaupīna*—the underwear; *ācchādanam*—covering the body; *mātā*—His mother, Aditi; *dyauḥ*—the heavenly kingdom; *chatram*—an umbrella; *jagataḥ*—of the whole universe; *pateḥ*—of the master.

TRANSLATION

Mother earth gave Him a deerskin, and the demigod of the moon, who is the king of the forest, gave Him a brahma-daṇḍa [the rod of a *brahmacārī*]. His mother, Aditi, gave Him cloth for underwear, and the deity presiding over the heavenly kingdom offered Him an umbrella.

TEXT 16

कमण्डलुं वेदगर्भः कुशान्सपूर्षयो ददुः ।
अश्मालां महाराज सरस्वत्यव्ययात्मनः ॥१६॥

*kamaṇḍaluṁ veda-garbhaḥ
kuśān saptaṛṣayo daduḥ
akṣa-mālāṁ mahārāja
sarasvatī avyayātmanah*

kamaṇḍalum—a waterpot; *veda-garbhaḥ*—Lord Brahmā; *kuśān*—*kuśa* grass; *sapta-ṛṣayah*—the seven sages; *daduḥ*—offered; *akṣa-mālāṁ*—a string of Rudrākṣa beads; *mahārāja*—O King; *sarasvatī*—the goddess Sarasvatī; *avyaya-ātmanah*—to the Supreme Personality of Godhead.

TRANSLATION

O King, Lord Brahmā offered a waterpot to the inexhaustible Supreme Personality of Godhead, the seven sages offered Him *kuśa* grass, and mother Sarasvatī gave Him a string of Rudrākṣa beads.

TEXT 17

तसा इत्युपनीताय यक्षराट् पात्रिकामदात् ।
मिश्रां भगवती साक्षादुमादादम्बिका सती ॥१७॥

*tasmā ity upanītāya
yakṣa-rāṭ pātrikām adāt
bhikṣām bhagavatī sākṣād
umādād ambikā satī*

tasmai—unto Him (Lord Vāmanadeva); *iti*—in this way; *upanītāya*—who had undergone His sacred thread ceremony; *yakṣa-rāṭ*—Kuvera, the treasurer of heaven and King of the Yakṣas; *pātrikām*—a pot for begging alms; *adāt*—delivered; *bhikṣām*—alms; *bhagavatī*—mother Bhavānī, the wife of Lord Śiva; *sākṣāt*—directly; *umā*—Umā; *adāt*—gave; *ambikā*—the mother of the universe; *satī*—the chaste.

TRANSLATION

When Vāmanadeva had thus been given the sacred thread, Kuvera, King of the Yakṣas, gave Him a pot for begging alms, and

mother Bhagavatī, the wife of Lord Śiva and most chaste mother of the entire universe, gave Him His first alms.

TEXT 18

स ब्रह्मवर्चसेनैवं समां संमावितो वदुः ।
ब्रह्मर्षिगणसञ्जुष्टामत्यरोचत मारिषः ॥१८॥

*sa brahma-varcasenaivam
sabhām sambhāvito vatuḥ
brahmaṛsi-gaṇa-sañjuṣṭām
atyarocata māriṣaḥ*

sah—He (Vāmanadeva); *brahma-varcasena*—by His Brahman effulgence; *evam*—in this way; *sabhām*—the assembly; *sambhāvitah*—having been welcomed by everyone; *vatuh*—the *brahmacārī*; *brahmaṛsi-gaṇa-sañjuṣṭām*—filled with great *brāhmaṇa* sages; *ati-arocata*—surpassing, appeared beautiful; *māriṣaḥ*—the best of the *brahmacārīs*.

TRANSLATION

Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the *brahmacārīs*, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great saintly *brāhmaṇas*.

TEXT 19

समिद्धमाहितं वह्नि कृत्वा परिसमूहनम् ।
परिस्तीर्थ समभ्यर्च्य समिद्धिरजुहोद द्विजः ॥१९॥

*samiddham āhitam vahnim
kṛtvā parisamūhanam
paristīrya samabhyarcya
samidbhīr ajuhod dvijaḥ*

samiddham—blazing; *āhitam*—being situated; *vahnim*—the fire; *kṛtvā*—after making; *parisamūhanam*—properly; *paristīrya*—surpassing; *samabhyarcya*—after offering worship; *samidbhīḥ*—with

sacrificial offerings; *ajuhot*—completed the fire sacrifice; *dvijah*—the best of the *brāhmaṇas*.

TRANSLATION

After Lord Śrī Vāmanadeva set a sacrificial fire, He offered worship and performed a fire sacrifice on the sacrificial field.

TEXT 20

श्रुत्वाश्वमेधैर्यजमानमूर्जितं
बलिं भृगूणमुपकल्पितैस्ततः ।
जगाम तत्राखिलसारसंभृतो
भारेण गां सन्नमयन्पदे पदे ॥२०॥

śrutvāśvamedhair yajamānam ūrjitam
balim bhṛgūṇām upakalpitais tataḥ
jagāma tatrākhila-sāra-sambhṛto
bhāreṇa gām sannamayan pade pade

śrutvā—after hearing; *āśvamedhaiḥ*—by *āśvamedha* sacrifices; *yajamānam*—the performer; *ūrjitam*—very glorious; *balim*—Bali Mahārāja; *bhṛgūṇām*—under the guidance of the *brāhmaṇas* born in the Bhṛgu dynasty; *upakalpitaiḥ*—performed; *tataḥ*—from that place; *jagāma*—went; *tatra*—there; *akhila-sāra-sambhṛtaḥ*—the Supreme Personality of Godhead, the essence of all creation; *bhāreṇa*—with the weight; *gām*—the earth; *sannamayan*—depressing; *pade pade*—at every step.

TRANSLATION

When the Lord heard that Bali Mahārāja was performing *āśvamedha* sacrifices under the patronage of *brāhmaṇas* belonging to the Bhṛgu dynasty, the Supreme Lord, who is full in every respect, proceeded there to show His mercy to Bali Mahārāja. By His weight, He pushed down the earth with every step.

PURPORT

The Supreme Personality of Godhead is *akhila-sāra-sambhṛta*. In other words, He is the proprietor of everything essential in this material

world. Thus although the Lord was going to Bali Mahārāja to beg something, He is always complete and has nothing to beg from anyone. Indeed, He is so powerful that in His full opulence He pressed down the surface of the earth at every step.

TEXT 21

तं नर्मदायास्तट उत्तरे बले-
ये ऋत्विजस्ते भृगुकच्छसंज्ञके ।
प्रवर्तयन्तो भृगवः क्रतूत्तमं
व्यचक्षतारादुदितं यथा रविम् ॥२१॥

*taṁ narmadāyās taṭa uttare baleḥ
ya ṛtvijas te bhṛgukaccha-samjñake
pravartayanto bhṛgavah kratūttamam
vyacakṣatārād uditam yathā ravim*

taṁ—Him (Vāmanadeva); *narmadāyāḥ*—of the River Narmadā; *taṭe*—on the bank; *uttare*—northern; *baleḥ*—of Mahārāja Bali; *ye*—who; *ṛtvijah*—the priests engaged in ritualistic ceremonies; *te*—all of them; *bhṛgukaccha-samjñake*—in the field named Bhṛgukaccha; *pravartayantah*—performing; *bhṛgavah*—all the descendants of Bhṛgu; *kratu-uttamam*—the most important sacrifice, named *aśvamedha*; *vyacakṣata*—they observed; *ārāt*—nearby; *uditam*—risen; *yathā*—like; *ravim*—the sun.

TRANSLATION

While engaged in performing the sacrifice in the field known as Bhṛgukaccha, on the northern bank of the Narmadā River, the brahminical priests, the descendants of Bhṛgu, saw Vāmanadeva to be like the sun rising nearby.

TEXT 22

त ऋत्विजो यजमानः सदस्या
हतत्विषो वामनतेजसा नृप ।

सूर्यः किलायात्युत वा विमावसुः
सन्तक्षुमारोऽथ दिव्यक्षया क्रतोः ॥२२॥

*te ṛtvijo yajamānah sadasyā
hata-tviṣah vāmana-tejasā nṛpa
sūryah kilāyāty uta vā vibhāvasuh
sanat-kumāro 'tha didṛkṣayā kratoḥ*

te—all of them; *ṛtvijah*—the priests; *yajamānah*—as well as Bali Mahārāja, who had engaged them in performing the *yajña*; *sadasyāḥ*—all the members of the assembly; *hata-tviṣah*—decreased in their bodily effulgence; *vāmana-tejasā*—by the brilliant effulgence of Lord Vāmana; *nṛpa*—O King; *sūryah*—the sun; *kila*—whether; *āyāti*—is coming; *uta* *vā*—either; *vibhāvasuh*—the fire-god; *sanat-kumāraḥ*—the Kumāra known as Sanat-kumāra; *atha*—either; *didṛkṣayā*—with a desire to observe; *kratoḥ*—the sacrificial ceremony.

TRANSLATION

O King, because of Vāmanadeva's bright effulgence, the priests, along with Bali Mahārāja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumāra or the fire-god had personally come to see the sacrificial ceremony.

TEXT 23

इत्थं सशिष्येषु भृगुष्वनेकधा
वितर्क्यमाणो भगवान्स वामनः ।
छत्रं सदण्डं सजलं कमण्डलं
विवेश विभ्रद्यमेधवाटम् ॥२३॥

*ittharāṁ saśiṣyeṣu bhṛguṣv anekadhā
vitarkyamāṇo bhagavān sa vāmanah
chatraṁ sadaṇḍarāṁ sajalaṁ kamaṇḍalum
viveśa bibhrad dhayamedha-vāṭam*

ittham—in this way; *sa-sisyēṣu*—with their disciples; *bhr̥guṣu*—among the Bhṛgus; *anekadhaḥ*—in many ways; *vitarkyamāṇah*—being talked and argued about; *bhagavān*—the Supreme Personality of Godhead; *sah*—that; *vāmanah*—Lord Vāmana; *chatram*—umbrella; *sadaṇḍam*—with the rod; *sa-jalam*—filled with water; *kamaṇḍalum*—waterpot; *viveśa*—entered; *bibhrat*—taking in hand; *hayamedha*—of the *aśvamedha* sacrifice; *vāṭam*—the arena.

TRANSLATION

While the priests of the Bhṛgu dynasty and their disciples talked and argued in various ways, the Supreme Personality of Godhead, Vāmanadeva, holding in His hands the rod, the umbrella and a waterpot full of water, entered the arena of the *aśvamedha* sacrifice.

TEXTS 24–25

मौञ्ज्या मेखलया वीतमुपवीताजिनोत्तरम् ।
जटिलं वामनं विप्रं मायामाणवकं हरिम् ॥२४॥
प्रविष्टं वीक्ष्य भृगवः सशिष्यास्ते सहाग्निभिः ।
प्रत्यगृह्णन्समुत्थाय संक्षिप्तास्तस्य तेजसा ॥२५॥

*mauñjyā mekhalaṁ vītam
upavītājinottaram
jaṭilam vāmanam vipram
māyā-māṇavakam harim*

*praviṣṭam vīkṣya bhr̥gavah
saśiṣyās te sahāgnibhiḥ
pratyagrhnān samutthāya
saṅkṣiptās tasya tejasā*

mauñjyā—made of *muñja* straw; *mekhalayā*—with a belt; *vītam*—circled; *upavīta*—sacred thread; *ajina-uttaram*—wearing a deerskin upper garment; *jaṭilam*—having matted locks of hair; *vāmanam*—Lord Vāmana; *vipram*—a *brāhmaṇa*; *māyā-māṇavakam*—the illusory son of

a human being; *harim*—the Supreme Personality of Godhead; *praviṣṭam*—entered; *vikṣya*—seeing; *bhr̥gavah*—the priests who were descendants of Bhṛgu; *sa-sisyāḥ*—with their disciples; *te*—all of them; *saha-agnibhiḥ*—with the fire sacrifice; *pratyagṛhṇan*—properly welcomed; *samutthāya*—standing up; *sankṣiptāḥ*—being diminished; *tasya*—His; *tejasā*—by brilliance.

TRANSLATION

Appearing as a brāhmaṇa boy, wearing a belt of straw, a sacred thread, an upper garment of deerskin, and matted locks of hair, Lord Vāmanadeva entered the arena of sacrifice. His brilliant effulgence diminished the brilliance of all the priests and their disciples, who thus stood from their seats and welcomed the Lord properly by offering obeisances.

TEXT 26

यजमानः प्रमुदितो दर्शनीयं मनोरमम् ।
रूपानुरूपावयवं तस्मा आसनमाहरत् ॥२६॥

*yajamānah pramuditō
darśanīyam manoramam
rūpānurūpāvayavam
tasmā āsanam āharat*

yajamānah—Bali Mahārāja, who had engaged all the priests in performing the sacrifice; *pramuditah*—being very jubilant; *darśanīyam*—pleasing to see; *manoramam*—so beautiful; *rūpa*—with beauty; *anurūpa*—equal to His bodily beauty; *avayavam*—all the different parts of the body; *tasmāi*—unto Him; *āsanam*—a sitting place; *āharat*—offered.

TRANSLATION

Bali Mahārāja, jubilant at seeing Lord Vāmanadeva, whose beautiful limbs contributed equally to the beauty of His entire body, offered Him a seat with great satisfaction.

TEXT 27

स्वागतेनाभिनन्द्याथ पादौ भगवतो बलिः ।
अवनिज्यार्चयामास मुक्तसङ्गमनोरमम् ॥२७॥

*svāgatenābhinandyātha
pādau bhagavato balih
avanijyārcayām āsa
mukta-saṅga-manoramam*

su-āgatena—by words of welcome; *abhinandya*—welcoming; *atha*—thus; *pādau*—the two lotus feet; *bhagavataḥ*—of the Lord; *balih*—Bali Mahārāja; *avanijya*—washing; *arcayām āsa*—worshiped; *mukta-saṅga-manoramam*—the Supreme Personality of Godhead, who is beautiful to the liberated souls.

TRANSLATION

Thus offering a proper reception to the Supreme Personality of Godhead, who is always beautiful to the liberated souls, Bali Mahārāja worshiped Him by washing His lotus feet.

TEXT 28

तत्पादशौचं जनकलमषापहं
स धर्मविन्मूर्ध्यदधात् सुमङ्गलम् ।
यद् देवदेवो गिरिशश्नद्रमौलि-
दधार मूर्धा परया च भक्त्या ॥२८॥

*tat-pāda-śaucam jana-kalmaṣāpaham
sa dharma-vin mūrdhny adadhāt sumaṅgalam
yad deva-devo giriśaś candra-maulir
dadhāra mūrdhnā parayā ca bhaktyā*

tat-pāda-śaucam—the water that washed the lotus feet of the Lord; *jana-kalmaṣa-apaham*—which washes away all the sinful reactions of

the people in general; *sah*—he (Bali Mahārāja); *dharma-vit*—completely aware of religious principles; *mūrdhni*—on the head; *adadhāt*—carried; *su-maṅgalam*—all-auspicious; *yat*—which; *deva-devah*—the best of the demigods; *giriśah*—Lord Śiva; *candra-maulih*—who carries on his forehead the emblem of the moon; *dadhāra*—carried; *mūrdhnā*—on the head; *parayā*—supreme; *ca*—also; *bhaktyā*—with devotion.

TRANSLATION

Lord Śiva, the best of demigods, who carries on his forehead the emblem of the moon, receives on his head with great devotion the Ganges water emanating from the toe of Viṣṇu. Being aware of religious principles, Bali Mahārāja knew this. Consequently, following in the footsteps of Lord Śiva, he also placed on his head the water that had washed the Lord's lotus feet.

PURPORT

Lord Śiva is known as Gaṅgā-dhara, or one who carries the water of the Ganges on his head. On Lord Śiva's forehead is the emblem of the half-moon, yet to give supreme respect to the Supreme Personality of Godhead, Lord Śiva placed the water of the Ganges above this emblem. This example should be followed by everyone, or at least by every devotee, because Lord Śiva is one of the *mahājanas*. Similarly, Mahārāja Bali also later became a *mahājana*. One *mahājana* follows another *mahājana*, and by following the *paramparā* system of *mahājana* activities one can become advanced in spiritual consciousness. The water of the Ganges is sanctified because it emanates from the toe of Lord Viṣṇu. Bali Mahārāja washed the lotus feet of Vāmanadeva, and the water with which he did so became equal to the Ganges. Bali Mahārāja, who perfectly knew all religious principles, therefore took that water on his head, following in the footsteps of Lord Śiva.

TEXT 29

श्रीबलिरुचा

खागतं ते नमस्तुभ्यं ब्रह्मनिं करवाम ते ।
ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वार्य वपुर्धरम् ॥२९॥

*śrī-balir uvāca
 svāgataṁ te namas tubhyam
 brahmaṇ kiṁ karavāma te
 brahmaṛṣīnāṁ tapah sākṣān
 manye tvārya vapur-dharam*

śrī-balih uvāca—Bali Mahārāja said; *su-āgatam*—all welcome; *te*—unto You; *namah tubhyam*—I offer my respectful obeisances unto You; *brahmaṇ*—O brāhmaṇa; *kim*—what; *karavāma*—can we do; *te*—for You; *brahmaṛṣīnām*—of the great brāhmaṇa sages; *tapah*—austerity; *sākṣāt*—directly; *manye*—I think; *tvā*—You; *ārya*—O noble one; *vapuh-dharam*—personified.

TRANSLATION

Bali Mahārāja then said to Lord Vāmanadeva: O brāhmaṇa, I offer You my hearty welcome and my respectful obeisances. Please let us know what we may do for You. We think of You as the personified austerity of the great brāhmaṇa-sages.

TEXT 30

**अद्य नः पितरस्त्रृपा अद्य नः पावितं कुलम् ।
 अद्य स्विष्टः क्रतुरयं यद् भवानागतो गृहान् ॥३०॥**

*adya naḥ pitaras tṛptā
 adya naḥ pāvitam kulam
 adya sviṣṭaḥ kratur ayam
 yad bhavān āgato grhān*

adya—today; *naḥ*—our; *pitaraḥ*—forefathers; *tṛptāḥ*—satisfied; *adya*—today; *naḥ*—our; *pāvitam*—purified; *kulam*—the whole family; *adya*—today; *su-iṣṭaḥ*—properly executed; *kratuḥ*—the sacrifice; *ayam*—this; *yat*—because; *bhavān*—Your Lordship; *āgataḥ*—arrived; *grhān*—at our residence.

TRANSLATION

O my Lord, because You have kindly arrived at our home, all my forefathers are satisfied, our family and entire dynasty have been

sanctified, and the sacrifice we are performing is now complete because of Your presence.

TEXT 31

अद्याग्नयो मे सुहुता यथाविधि
द्विजात्मज त्वच्चरणावनेजनैः ।
हतांहसो वार्भिरियं च भूरहो
तथा पुनीता तनुभिः पदैस्तव ॥३१॥

*adyagnayo me suhutā yathā-vidhi
dvijātmaja tvac-caraṇāvanejanaiḥ
hatāṁhaso vārbhir iyam ca bhūr aho
tathā punītā tanubhiḥ padais tava*

adya—today; *agnayah*—the sacrificial fires; *me*—executed by me; *su-hutāḥ*—properly offered oblations; *yathā-vidhi*—in terms of the śāstric injunction; *dvija-ātmaja*—O son of a brāhmaṇa; *tvat-caraṇāvanejanaiḥ*—which washed Your lotus feet; *hata-āṁhasaḥ*—who have become cleansed of all sinful reactions; *vārbhiḥ*—by the water; *iyam*—this; *ca*—also; *bhūḥ*—the surface of the globe; *aho*—oh; *tathā*—as well; *punītā*—sanctified; *tanubhiḥ*—small; *padaiḥ*—by the touch of the lotus feet; *tava*—Your.

TRANSLATION

O son of a brāhmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.

TEXT 32

यद् यद् वटो वाञ्छसि तत्प्रतीच्छ मे
त्वामर्थिनं विप्रसुतानुतर्क्ये ।

गां काञ्चनं गुणवद् धाम मृष्टं
 तथान्नपेयमूत वा विप्रकन्याम् ।
 ग्रामान् समृद्धांस्तुरगान् गजान् वा
 रथांस्तथाहृतम् सम्प्रतीच्छ ॥३२॥

*yad yad vaṭo vāñchasi tat pratīccha me
 tvām arthinam vipra-sutānutarkaye
 gām kāñcanam guṇavad dhāma mṛṣṭam
 tathānna-peyam uta vā vipra-kanyām
 grāmān samṛddhāns turagān gajān vā
 rathāns tathārhattama sampratīccha*

yat yat—whatever; vaṭo—O brahmācārī; vāñchasi—You desire; tat—that; pratīccha—You may take; me—from me; tvām—You; arthinam—desiring something; vipra-suta—O son of a brāhmaṇa; anutarkaye—I consider; gām—a cow; kāñcanam—gold; guṇavat dhāma—a furnished residence; mṛṣṭam—palatable; tathā—as well as; anna—food grains; peyam—drink; uta—indeed; vā—either; vipra-kanyām—the daughter of a brāhmaṇa; grāmān—villages; samṛddhāns—prosperous; turagān—horses; gajān—elephants; vā—either; rathāns—chariots; tathā—as well as; arhat-tama—O best of those who are worshipable; sampratīccha—You may take.

TRANSLATION

O son of a brāhmaṇa, it appears that You have come here to ask me for something. Therefore, whatever You want You may take from me. O best of those who are worshipable. You may take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a brāhmaṇa for Your wife, prosperous villages, horses, elephants, chariots or whatever You desire.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighteenth Chapter, of the Śrimad-Bhāgavatam, entitled “Lord Vāmanadeva, the Dwarf Incarnation.”

CHAPTER NINETEEN

Lord Vāmanadeva Begs Charity from Bali Mahārāja

This Nineteenth Chapter describes how Lord Vāmanadeva asked for three paces of land in charity, how Bali Mahārāja agreed to His proposal, and how Śukrācārya forbade Bali Mahārāja to fulfill Lord Vāmanadeva's request.

When Bali Mahārāja, thinking Vāmanadeva to be the son of a *brāhmaṇa*, told Him to ask for anything He liked, Lord Vāmanadeva praised Hiranyakaśipu and Hiranyākṣa for their heroic activities, and after thus praising the family in which Bali Mahārāja had been born, He begged the King for three paces of land. Bali Mahārāja agreed to give this land in charity, since this was very insignificant, but Śukrācārya, who could understand that Vāmanadeva was Viṣṇu, the friend of the demigods, forbade Bali Mahārāja to give this land. Śukrācārya advised Bali Mahārāja to withdraw his promise. He explained that in subduing others, in joking, in responding to danger, in acting for the welfare of others, and so on, one could refuse to fulfill one's promise, and there would be no fault. By this philosophy, Śukrācārya tried to dissuade Bali Mahārāja from giving land to Lord Vāmanadeva.

TEXT 1

श्रीशुक उवाच

इति वैरोचनेर्वाक्यं धर्मयुक्तं स सूनृतम् ।
निशम्य भगवान्प्रीतः प्रतिनन्देदमब्रवीत् ॥ १ ॥

śrī-śuka uvāca
iti vairocaner vākyam
dharma-yuktam sūnṛtam
niśamya bhagavān prītaḥ
pratinandyedam abravīt

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; vairocaneḥ—of the son of Virocana; vākyam—the words; dharma-yuktam—in terms of religious principles; saḥ—He; sū-nṛtam—very pleasing; niśamya—hearing; bhagavān—the Supreme Personality of Godhead; prītah—completely pleased; pratinandya—congratulating him; idam—the following words; abravit—said.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead, Vāmanadeva, heard Bali Mahārāja speaking in this pleasing way, He was very satisfied, for Bali Mahārāja had spoken in terms of religious principles. Thus the Lord began to praise him.

TEXT 2

श्रीभगवानुवाच

वचस्तवैतज्जनदेव सूनृतं
कुलोचितं धर्मयुतं यशस्करम् ।
यस्य प्रमाणं भृगवः सांपराये
पितामहः कुलवृद्धः प्रशान्तः ॥ २ ॥

śrī-bhagavān uvāca
vacas tavaitaj jana-deva sūnṛtam
kulocitam dharma-yutam yaśas-karam
yasya pramāṇam bhṛgavah sāmparāye
pitāmahah kula-vrddhah praśāntah

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; vacah—words; tava—your; etat—this kind of; jana-deva—O King of the people; sū-nṛtam—very true; kula-ucitam—exactly befitting your dynasty; dharma-yutam—completely in accord with the principles of religion; yaśah-karam—fit for spreading your reputation; yasya—of whom; pramāṇam—the evidence; bhṛgavah—the brāhmaṇas of the Bhṛgu dynasty; sāmparāye—in the next world; pitāmahah—your grandfather; kula-vrddhah—the oldest in the family; praśāntah—very peaceful (Prahlāda Mahārāja).

TRANSLATION

The Supreme Personality of Godhead said: O King, you are indeed exalted because your present advisors are the brāhmaṇas who are descendants of Bhṛgu and because your instructor for your future life is your grandfather, the peaceful and venerable Prahlāda Mahārāja. Your statements are very true, and they completely agree with religious etiquette. They are in keeping with the behavior of your family, and they enhance your reputation.

PURPORT

Prahlāda Mahārāja is a vivid example of a pure devotee. Someone might argue that since Prahlāda Mahārāja, even though very old, was attached to his family, and specifically to his grandson Bali Mahārāja, how could he be an ideal example? Therefore this verse uses the word *praśāntaḥ*. A devotee is always sober. He is never disturbed by any conditions. Even if a devotee remains in *grastha* life and does not renounce material possessions, he should still be understood to be *praśānta*, sober, because of his pure devotion to the Lord. Śrī Caitanya Mahāprabhu therefore said:

*kibā vipra, kibā nyāsi, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya*

“Whether one is a *brāhmaṇa*, a *sannyāsi* or a *śūdra*—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.” (Cc. Madhya 8.128) Anyone completely aware of the science of Kṛṣṇa, regardless of his status in life, is a *guru*. Thus Prahlāda Mahārāja is a *guru* in all circumstances.

Here His Lordship Vāmanadeva also teaches *sannyāsīs* and *brahmacārīs* that one should not ask more than necessary. He wanted only three paces of land, although Bali Mahārāja wanted to give Him anything He wanted.

TEXT 3

न शेतस्मिन्कुले कश्चिद्ग्रामः सन्वः कृपणः पुमान् ।
प्रत्याख्याता प्रतिश्रुत्य यो वादाता द्विजातये ॥ ३ ॥

*na hy etasmin kule kaścin
niḥsattvah kṛpaṇah pumān
pratyākhyātā pratiśrutya
yo vādātā dvijātaye*

na—not; hi—indeed; etasmin—in this; kule—in the dynasty or family; kaścit—anyone; niḥsattvah—poor-minded; kṛpaṇah—miser; pumān—any person; pratyākhyātā—refuses; pratiśrutya—after promising to give; yaḥ vā—either; adātā—not being charitable; dvijātaye—unto the brāhmaṇas.

TRANSLATION

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brāhmaṇas, nor after promising to give charity has anyone failed to fulfill his promise.

TEXT 4

न सन्ति तीर्थे युधि चार्थिनार्थितः
पराण्मुखा ये त्वमनस्विनो नृप ।
युष्मत्कुले यद्यशसामलेन
प्रह्राद उद्धाति यथोऽुपः खे ॥ ४ ॥

*na santi tīrthe yudhi cārthinaarthitāḥ
parāṇmukhā ye tu amanasvino nṛpa
yuṣmat-kule yad yaśasāmalena
prahrāda udbhāti yathodupah khe*

na—not; santi—there are; tīrthe—in holy places (where charity is given); yudhi—in the battlefield; ca—also; arthina—by a brāhmaṇa or a kṣatriya; arthitāḥ—who have been asked; parāṇmukhāḥ—who refused their prayers; ye—such persons; tu—indeed; amanasvināḥ—such low-minded, low-grade kings; nṛpa—O King (Bali Mahārāja); yuṣmat-kule—in your dynasty; yat—therein; yaśasā amalena—by im-

peccable reputation; *prahṛādah*—Prahlāda Mahārāja; *udbhāti*—arises; *yathā*—as; *uḍupah*—the moon; *khe*—in the sky.

TRANSLATION

O King Bali, never in your dynasty has the low-minded king been born who upon being requested has refused charity to brāhmaṇas in holy places or a fight to kṣatriyas on a battlefield. And your dynasty is even more glorious due to the presence of Prahlāda Mahārāja, who is like the beautiful moon in the sky.

PURPORT

The symptoms of a *kṣatriya* are given in *Bhagavad-gītā*. One of the qualifications is the willingness to give charity (*dāna*). A *kṣatriya* does not refuse to give charity when requested by a *brāhmaṇa*, nor can he refuse to fight another *kṣatriya*. A king who does refuse is called low-minded. In the dynasty of Bali Mahārāja there were no such low-minded kings.

TEXT 5

यतो जातो हिरण्याक्षश्चरन्नेकं इमां महीम् ।
प्रतिवीरं दिग्विजये नाविन्दत गदायुधः ॥ ५ ॥

*yato jāto hiranyākṣaś
carann eka imām mahīm
prativīram dig-vijaye
nāvindata gadāyudhaḥ*

yataḥ—in which dynasty; *jātaḥ*—was born; *hiranyākṣaḥ*—the king named Hiranyāksa; *caran*—wandering; *ekah*—alone; *imām*—this; *mahīm*—surface of the globe; *prativīram*—a rival hero; *dik-vijaye*—for conquering all directions; *na avindata*—could not get; *gadā-āyudhaḥ*—bearing his own club.

TRANSLATION

It was in your dynasty that Hiranyāksa was born. Carrying only his own club, he wandered the globe alone, without assistance, to conquer all directions, and no hero he met could rival him.

TEXT 6

यं विनिर्जित्य कृच्छ्रेण विष्णुः क्षमोद्भार आगतम् ।
आत्मानं जयिनं मेने तद्वीर्यं भूर्यनुसरन् ॥ ६ ॥

*yam vinirjitya kṛcchreṇa
viṣṇuh kṣmoddhāra āgatam
ātmānam jayinam mene
tat-vīryam bhūry anusmaran*

yam—whom; *vinirjita*—after conquering; *kṛcchreṇa*—with great difficulty; *viṣṇuh*—Lord Viṣṇu in His incarnation as a boar; *kṣmā-uddhāre*—at the time when the earth was delivered; *āgatam*—appeared before Him; *ātmānam*—personally, Himself; *jayinam*—victorious; *mene*—considered; *tat-vīryam*—the prowess of Hiranyākṣa; *bhūri*—constantly, or more and more; *anusmaran*—thinking about.

TRANSLATION

When delivering the earth from the Garbhodaka Sea, Lord Viṣṇu, in His incarnation as a boar, killed Hiranyākṣa, who had appeared before Him. The fight was severe, and the Lord killed Hiranyākṣa with great difficulty. Later, as the Lord thought about the uncommon prowess of Hiranyākṣa, He felt Himself victorious indeed.

TEXT 7

निशम्य तद्वधं भ्राता हिरण्यकशिपुः पुरा ।
हन्तुं भ्रातृहणं कुद्रो जगाम निलयं हरेः ॥ ७ ॥

*niśamya tad-vadham bhrātā
hiranyaśaśipuḥ purā
hantum bhrātr-hanam kruddho
jagāma nilayaṁ hareḥ*

niśamya—after hearing; *tat-vadham*—the killing of Hiranyākṣa; *bhrātā*—the brother; *hiranyaśaśipuḥ*—Hiranyakaśipu; *purā*—formerly; *hantum*—just to kill; *bhrātr-hanam*—the killer of his brother;

kruddhaḥ—very angry; *jagāma*—went; *nilayam*—to the residence; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

When Hiranyakaśipu heard the news of his brother's being killed, with great anger he went to the residence of Viṣṇu, the killer of his brother, wanting to kill Lord Viṣṇu.

TEXT 8

तमायान्तं समालोक्य शूलपाणिं कृतान्तवत् ।
चिन्तयामास कालज्ञो विष्णुर्मायाविनां वरः ॥ ८ ॥

*tam āyāntam samālokya
śūla-pāṇim kṛtāntavat
cintayām āsa kāla-jñō
viṣṇur māyāvinām varah*

tam—him (*Hiranyakaśipu*); *āyāntam*—coming forward; *samālokya*—observing minutely; *śūla-pāṇim*—with a trident in his hand; *kṛtānta-vat*—just like death personified; *cintayām āsa*—thought; *kāla-jñah*—who knows the progress of time; *viṣṇuh*—Lord Viṣṇu; *māyāvinām*—of all kinds of mystics; *varah*—the chief.

TRANSLATION

Seeing Hiranyakaśipu coming forward bearing a trident in his hand like personified death, Lord Viṣṇu, the best of all mystics and the knower of the progress of time, thought as follows.

TEXT 9

यतो यतोऽहं तत्रासौ मृत्युः प्राणभृतामिव ।
अतोऽहमस्य हृदयं प्रवेक्ष्यामि परागदशः ॥ ९ ॥

*yato yato 'ham tatrāsau
mr̥tyuh prāṇa-bhṛtām iva*

*ato 'ham asya hṛdayam
pravekṣyāmi parāg-drṣah*

yataḥ yataḥ—wheresoever; *aham*—I; *tatra*—there indeed; *asau*—this Hiranyakaśipu; *mṛtyuh*—death; *prāṇa-bhṛtām*—of all living entities; *iva*—just like; *ataḥ*—therefore; *aham*—I; *asya*—of him; *hṛdayam*—within the core of the heart; *pravekṣyāmi*—shall enter; *parāk-drṣah*—of a person who has only external vision.

TRANSLATION

Wheresoever I go, Hiranyakaśipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then, because of his power to see only externally, he will not see Me.

TEXT 10

एवं स निश्चित्य रिपोः शरीर-
माधावतो निर्विविशेऽसुरेन्द्र ।
श्वासानिलान्तरहिंतसूक्ष्मदेह-
स्तत्प्राणरन्ध्रेण विविग्नचेताः ॥१०॥

*evam sa niścītya ripoh śarīram
ādhāvato nirviviše 'surendra
śvāsa-anila-antarhita-sūkṣma-dehas
tat-prāṇa-randhreṇa vivigna-cetāḥ*

evam—in this way; *sah*—He (Lord Viṣṇu); *niścītya*—deciding; *ripoh*—of the enemy; *śarīram*—the body; *ādhāvataḥ*—who was running after Him with great force; *nirviviše*—entered; *asura-indra*—O King of the demons (Mahārāja Bali); *śvāsa-anila*—through the breathing; *antarhita*—invisible; *sūkṣma-dehaḥ*—in his finer body; *tat-prāṇa-randhreṇa*—through the hole of the nostril; *vivigna-cetāḥ*—being very anxious.

TRANSLATION

Lord Vāmanadeva continued: O King of the demons, after Lord Viṣṇu made this decision, He entered the body of His enemy

Hiranyakaśipu, who was running after Him with great force. In a subtle body inconceivable to Hiranyakaśipu, Lord Viṣṇu, who was in great anxiety, entered Hiranyakaśipu's nostril along with his breath.

PURPORT

The Supreme Personality of Godhead is already in the core of everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hr̥d-deśe 'rjuna tiṣṭhati (Bg. 18.61). Logically, therefore, it was not at all difficult for Lord Viṣṇu to enter Hiranyakaśipu's body. The word *vivigna-cetāḥ*, "very anxious," is significant. It is not that Lord Viṣṇu was afraid of Hiranyakaśipu; rather, because of compassion, Lord Viṣṇu was in anxiety about how to act for his welfare.

TEXT 11

स तन्निकेतं परिमृश्य शून्य-
मपश्यमानः कुपितो ननाद ।
क्षमां द्यां दिशः खं विवरान्समुद्रान्
विष्णुं विचिन्वन् न ददर्श वीरः ॥११॥

*sa tan-niketam parimṛṣya śūnyam
apaśyamānah kупито nanāda
kṣmām dyām diśah kham vivarān samudrān
viṣṇurūn vicinvan na dadarśa vīrah*

sah—that Hiranyakaśipu; *tat-niketam*—the residence of Lord Viṣṇu; *parimṛṣya*—searching; *śūnyam*—vacant; *apaśyamānah*—not seeing Lord Viṣṇu; *kupitah*—being very angry; *nanāda*—cried very loudly; *kṣmām*—on the surface of the earth; *dyām*—in outer space; *diśah*—in all directions; *kham*—in the sky; *vivarān*—in all the caves; *samudrān*—all the oceans; *viṣṇum*—Lord Viṣṇu; *vicinvan*—searching for; *na*—not; *dadarśa*—did see; *vīrah*—although he was very powerful.

TRANSLATION

Upon seeing that the residence of Lord Viṣṇu was vacant, Hiranyakaśipu began searching for Lord Viṣṇu everywhere. Angry

at not seeing Him, Hiranyakaśipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiranyakaśipu, the greatest hero, did not see Viṣṇu anywhere.

TEXT 12

अपश्यन्निति होवाच मयान्विष्टमिदं जगत् ।
आरुहा मे गतो नूनं यतो नावर्तते पुमान् ॥१२॥

*apaśyann iti hovāca
mayānviṣṭam idam jagat
bhrātṛ-hā me gato nūnam
yato nāvartate pumān*

apaśyan—not seeing Him; *iti*—in this way; *ha uvāca*—uttered; *mayā*—by me; *anviṣṭam*—has been sought; *idam*—the whole; *jagat*—universe; *bhrātṛ-hā*—Lord Viṣṇu, who killed the brother; *me*—my; *gataḥ*—must have gone; *nūnam*—indeed; *yataḥ*—from where; *na*—not; *āvartate*—comes back; *pumān*—a person.

TRANSLATION

Unable to see Him, Hiranyakaśipu said, “I have searched the entire universe, but I could not find Viṣṇu, who has killed my brother. Therefore, He must certainly have gone to that place from which no one returns. [In other words, He must now be dead.]”

PURPORT

Atheists generally follow the Bauddha philosophical conclusion that at death everything is finished. Hiranyakaśipu, being an atheist, thought this way. Because Lord Viṣṇu was not visible to him, he thought that the Lord was dead. Even today, many people follow the philosophy that God is dead. But God is never dead. Even the living entity, who is part of God, never dies. *Na jāyate mriyate vā kadācit*: “For the soul there is never birth or death.” This is the statement of *Bhagavad-gītā* (2.20). Even the ordinary living entity never takes birth or dies. What then is to be said of

the Supreme Personality of Godhead, who is the chief of all living entities? He certainly never takes birth or dies. *Ajo 'pi sann avyayātmā* (Bg. 4.6). Both the Lord and the living entity exist as unborn and inexhaustible personalities. Thus Hiranyakasipu's conclusion that Viṣṇu was dead was wrong.

As indicated by the words *yato nāvartate pumān*, there is certainly a spiritual kingdom, and if the living entity goes there, he never returns to this material world. This is also confirmed in *Bhagavad-gītā* (4.9): *tyaktvā deham punar janma naiti mām eti so 'rjuna*. Materially speaking, every living entity dies; death is inevitable. But those who are *karmīs*, *jñānīs* and *yogīs* return to this material world after death, whereas *bhaktas* do not. Of course, if a *bhakta* is not completely perfect he takes birth in the material world again, but in a very exalted position, either in a rich family or a family of the purest *brāhmaṇas* (*śucināṁ śrīmatāṁ gehe*), just to finish his development in spiritual consciousness. Those who have completed the course of Kṛṣṇa consciousness and are free from material desire return to the abode of the Supreme Personality of Godhead (*yad gatvā na nivartante tad dhāma paramām mama*). Here the same fact is stated: *yato nāvartate pumān*. Any person who goes back home, back to Godhead, does not return to this material world.

TEXT 13

वैरानुबन्ध एतावानामृत्योरिह देहिनाम् ।
अज्ञानप्रभवो मन्युरहंमानोपवृंहितः ॥१३॥

*vairānubandha etāvān
āmrtyor iha dehinām
ajñāna-prabhavo manyur
aham-mānopabṝnhitah*

vaira-anubandhaḥ—enmity; *etāvān*—so great; *āmrtyoḥ*—up to the point of death; *iha*—in this; *dehinām*—of persons too involved in the bodily concept of life; *ajñāna-prabhavaḥ*—because of the great influence of ignorance; *manyuh*—anger; *aham-māna*—by egotism; *upabṝnhitah*—expanded.

TRANSLATION

Hiranyakaśipu's anger against Lord Viṣṇu persisted until his death. Other people in the bodily concept of life maintain anger only because of false ego and the great influence of ignorance.

PURPORT

Generally speaking, even though the conditioned soul is angry, his anger is not perpetual but temporary. It is due to the influence of ignorance. Hiranyakaśipu, however, maintained his enmity and his anger against Lord Viṣṇu until the point of death. He never forgot his vengeful attitude toward Viṣṇu for having killed his brother, Hiranyakṣa. Others in the bodily concept of life are angry at their enemies but not at Lord Viṣṇu. Hiranyakaśipu, however, was everlastingly angry. He was angry not only because of false prestige but also because of continuous enmity toward Viṣṇu.

TEXT 14

पिता प्रहादपुत्रस्ते तद्विद्वान्द्वजवत्सलः ।
स्वमायुद्धिंजलिङ्गेभ्यो देवेभ्योऽदात् स याचितः॥१४॥

*pitā prahrāda-putras te
tad-vidvān dvija-vatsalah
svam āyur dvija-lingebhya
devebhyaḥ 'dāt sa yācitaḥ*

pitā—father; *prahrāda-putraḥ*—the son of Mahārāja Prahlāda; *te*—your; *tad-vidvān*—although it was known to him; *dvija-vatsalah*—still, because of his affinity for *brāhmaṇas*; *svam*—his own; *āyuh*—duration of life; *dvija-lingebhyaḥ*—who were dressed like *brāhmaṇas*; *devebhyaḥ*—unto the demigods; *adāt*—delivered; *sah*—he; *yācitaḥ*—being so requested.

TRANSLATION

Your father, Virocana, the son of Mahārāja Prahlāda, was very affectionate toward *brāhmaṇas*. Although he knew very well that it was the demigods who had come to him in the dress of *brāhmaṇas*, at their request he delivered to them the duration of his life.

PURPORT

Mahārāja Virocana, Bali's father, was so pleased with the *brāhmaṇa* community that even though he knew that those approaching him for charity were the demigods in the dress of *brāhmaṇas*, he nonetheless agreed to give it.

TEXT 15

भवानाचरितान्धर्मानास्थितो गृहमेधिभिः ।
त्राह्णैः पूर्वजैः शूरैरन्यैश्चोदामकीर्तिभिः ॥१५॥

*bhavān ācaritān dharmān
āsthito gṛhamedhibhiḥ
brāhmaṇaiḥ pūrvajaiḥ śūrair
anyaiś coddāma-kīrtibhiḥ*

bhavān—your good self; *ācaritān*—executed; *dharmān*—religious principles; *āsthitaḥ*—being situated; *gṛhamedhibhiḥ*—by persons in household life; *brāhmaṇaiḥ*—by the *brāhmaṇas*; *pūrvajaiḥ*—by your forefathers; *śūraiḥ*—by great heroes; *anyaiḥ ca*—and others also; *uddāma-kīrtibhiḥ*—very highly elevated and famous.

TRANSLATION

You also have observed the principles followed by great personalities who are householder *brāhmaṇas*, by your forefathers and by great heroes who are extremely famous for their exalted activities.

TEXT 16

तस्मात् त्वत्तो महीमीषद् वृणेऽहं वरदर्षमात् ।
पदानि त्रीणि दैत्येन्द्र संमितानि पदा मम ॥१६॥

*tasmāt tvatto mahīm iṣad
vṛṇe 'haṁ varadarṣabhāt
padāni triṇi daityendra
sammitāni padā mama*

tasmāt—from such a person; tvattah—from Your Majesty; mahīm—land; iṣat—very little vṛṇe—am asking for; aham—I; varadarṣabhaḥ—from the personality who can give charity munificently; padāni—footsteps; triṇī—three; daitya-indra—O King of the Daityas; sammitāni—to the measurement of; padā—by a foot; mama—My.

TRANSLATION

O King of the Daityas, from Your Majesty, who come from such a noble family and who are able to give charity munificently, I ask only three paces of land, to the measurement of My steps.

PURPORT

Lord Vāmanadeva wanted three paces of land according to the measurement of His footsteps. He did not want more than necessary. But although He pretended to be an ordinary human child, He actually wanted the land comprising the upper, middle and lower planetary systems. This was just to show the prowess of the Supreme Personality of Godhead.

TEXT 17

नान्यत ते कामये राजन्वदान्याज्ञगदीश्वरात् ।
नैनः प्राप्नोति वै विद्वान्यावदर्थप्रतिग्रहः ॥१७॥

*nānyat te kāmaye rājan
vadānyāj jagad-īśvarāt
nainah prāpnoti vai vidvān
yāvad-artha-pratigrahaḥ*

na—not; anyat—anything else; te—from you; kāmaye—I beg; rājan—O King; vadānyāt—who are so munificent; jagat-īśvarāt—who are the king of the entire universe; na—not; enaḥ—distress; prāpnoti—gets; vai—indeed; vidvān—one who is learned; yāvat-artha—as much as one needs; pratigrahaḥ—taking charity from others.

TRANSLATION

O King, controller of the entire universe, although you are very munificent and are able to give Me as much land as I want, I do not

want anything from you that is unnecessary. If a learned brāhmaṇa takes charity from others only according to his needs, he does not become entangled in sinful activities.

PURPORT

A brāhmaṇa or sannyāsī is qualified to ask charity from others, but if he takes more than necessary he is punishable. No one can use more of the Supreme Lord's property than necessary. Lord Vāmanadeva indirectly indicated to Bali Mahārāja that he was occupying more land than he needed. In the material world, all distresses are due to extravagance. One acquires money extravagantly and also spends it extravagantly. Such activities are sinful. All property belongs to the Supreme Personality of Godhead, and all living beings, who are sons of the Supreme Lord, have the right to use the Supreme Father's property, but one cannot take more than necessary. This principle should especially be followed by brāhmaṇas and sannyāsīs who live at the cost of others. Thus Vāmanadeva was an ideal beggar, for He asked only three paces of land. Of course, there is a difference between His footsteps and those of an ordinary human being. The Supreme Personality of Godhead, by His inconceivable prowess, can occupy the entire universe, including the upper, lower and middle planetary systems, by the unlimited measurement of His footsteps.

TEXT 18

श्रीबलिरुचाच

अहो ब्राह्मणदायाद् वाचस्ते वृद्धसंमताः ।
त्वं बालो बालिशमतिः स्वार्थं प्रत्यबुधो यथा ॥१८॥

*śrī-balir uvāca
aho brāhmaṇa-dāyāda
vācas te vṛddha-sammatāḥ
tvam bālo bāliśa-matiḥ
svārthaṁ praty abudho yathā*

śrī-balih uvāca—Bali Mahārāja said; *aho*—alas; *brāhmaṇa-dāyāda*—O son of a *brāhmaṇa*; *vācaḥ*—the words; *te*—of You; *vṛddha-*

sammataḥ—are certainly acceptable to learned and elderly persons; *tvam*—You; *balaḥ*—a boy; *baliśa-matiḥ*—without sufficient knowledge; *sva-ar�am*—self-interest; *prati*—toward; *abudhaḥ*—not knowing sufficiently; *yathā*—as it should have been.

TRANSLATION

Bali Mahārāja said: O son of a brāhmaṇa, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.

PURPORT

The Supreme Personality of Godhead, being full in Himself, actually has nothing to want for His self-interest. Lord Vāmanadeva, therefore, had not gone to Bali Mahārāja for His own self-interest. As stated in *Bhagavad-gītā* (5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*. The Lord is the proprietor of all planets, in both the material and spiritual worlds. Why should He be in want of land? Bali Mahārāja rightly said that Lord Vāmanadeva was not at all prudent in regard to His own personal interests. Lord Vāmanadeva had approached Bali not for His personal welfare but for the welfare of His devotees. Devotees sacrifice all personal interests to satisfy the Supreme Personality of Godhead, and similarly the Supreme Lord, although having no personal interests, can do anything for the interests of His devotees. One who is full in himself has no personal interests.

TEXT 19

मां वचोभिः समाराध्य लोकानामेकमीश्वरम् ।
पदत्रयं वृणीते योऽबुद्धिमान् द्वीपदाशुषम् ॥१९॥

*māṁ vacobhiḥ samārādhyā
lokānām ekam īśvaram
pada-trayaṁ vṛṇīte yo
'buddhimān dvīpa-dāsuṣam*

mām—me; vacobhiḥ—by sweet words; samārādhya—after sufficiently pleasing; lokānām—of all the planets in this universe; ekam—the one and only; iśvaram—master, controller; pada-trayam—three feet; vṛṇīte—is asking for; yaḥ—He who; abuddhimān—not very intelligent; dvipa-dāśuṣam—because I can give You an entire island.

TRANSLATION

I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.

PURPORT

According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets, and each planet is called a *dvipa*, or island. When approached by Lord Vāmanadeva, Bali Mahārāja was actually in possession of all the *dvipas*, or islands in space. Bali Mahārāja was very pleased to see the features of Vāmanadeva and was ready to give Him as much land as He could ask, but because Lord Vāmanadeva asked only three paces of land, Bali Mahārāja considered Him not very intelligent.

TEXT 20

न पुमान् मासुपव्रज्य भूयो याचितुमहंति ।
तस्माद् वृत्तिकरीं भूमिं वटो कामं प्रतीच्छ मे ॥२०॥

*na pumān mām upavrajya
bhūyo yācitum arhati
tasmād vṛttikarīṁ bhūmīm
vaṭo kāmaṁ praticcha me*

na—not; pumān—any person; mām—unto me; upavrajya—after approaching; bhūyah—again; yācitum—to beg; arhati—deserves; tasmāt—therefore; vṛtti-karīm—suitable to maintain Yourself;

bhūmīm—such land; *vāto*—O small *brahmacārī*; *kāmam*—according to the necessities of life; *pratīccha*—take; *me*—from me.

TRANSLATION

O small boy, one who approaches me to beg something should not have to ask anything more, anywhere. Therefore, if You wish, You may ask from me as much land as will suffice to maintain You according to Your needs.

TEXT 21

श्रीभगवानुवाच

यावन्तो विषयाः प्रेष्टाख्लोक्यामजितेन्द्रियम् ।
न शकुवन्ति ते सर्वे प्रतिपूर्यितुं नृप ॥२१॥

śrī-bhagavān uvāca
yāvantah viṣayāḥ preṣṭhāḥ
tri-lokyām ajitendriyam
na śaknuvanti te sarve
pratipūrayitum nṛpa

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *yāvantah*—as far as possible; *viṣayāḥ*—the objects of sense enjoyment; *preṣṭhāḥ*—pleasing to anyone; *tri-lokyām*—within these three worlds; *ajita-indriyam*—a person who is not self-controlled; *na śaknuvanti*—are unable; *te*—all those; *sarve*—taken together; *pratipūrayitum*—to satisfy; *nṛpa*—O King.

TRANSLATION

The Personality of Godhead said: O my dear King, even the entirety of whatever there may be within the three worlds to satisfy one's senses cannot satisfy a person whose senses are uncontrolled.

PURPORT

The material world is an illusory energy to deviate the living entities from the path of self-realization. Anyone who is in this material world is

extremely anxious to get more and more things for sense gratification. Actually, however, the purpose of life is not sense gratification but self-realization. Therefore, those who are too addicted to sense gratification are advised to practice the mystic *yoga* system, or *astāṅga-yoga* system, consisting of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra* and so on. In this way, one can control the senses. The purpose of controlling the senses is to stop one's implication in the cycle of birth and death. As stated by R̄ṣabhadeva:

*nūnam pramattah kurute vikarma
yad indriya-prītaya āpnoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ*

"When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another." (*Bhāg.* 5.5.4) Thus according to R̄ṣabhadeva the human beings in this material world are just like madmen engaged in activities which they should not perform but which they do perform only for sense gratification. Such activities are not good because in this way one creates another body for his next life, as punishment for his nefarious activities. And as soon as he gets another material body, he is put into repeated suffering in material existence. Therefore the Vedic culture or brahminical culture teaches one how to be satisfied with possessing the minimum necessities in life.

To teach this highest culture, *varṇāśrama-dharma* is recommended. The aim of the *varṇāśrama* divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, *brahmacarya*, *grhastha*, *vānaprastha* and *sannyāsa*—is to train one to control the senses and be content with the bare necessities. Here Lord Vāmanadeva, as an ideal *brahmacārī*, refuses Bali Mahārāja's offer to give Him anything He might want. He says that without contentment

one could not be happy even if he possessed the property of the entire world or the entire universe. In human society, therefore, the brahminical culture, *kṣatriya* culture and *vaiśya* culture must be maintained, and people must be taught how to be satisfied with only what they need. In modern civilization there is no such education; everyone tries to possess more and more, and everyone is dissatisfied and unhappy. The Kṛṣṇa consciousness movement is therefore establishing various farms, especially in America, to show how to be happy and content with minimum necessities of life and to save time for self-realization, which one can very easily achieve by chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 22

त्रिभिः क्रमैरसंतुष्टो द्वीपेनापि न पूर्यते ।
नववर्षसमेतेन सप्तद्वीपवरेच्छ्या ॥२२॥

*tribhiḥ kramair asantuṣṭo
dvīpenāpi na pūryate
nava-varṣa-sametena
sapta-dvīpa-varecchayā*

tribhiḥ—three; *kramaiḥ*—by steps; *asantuṣṭaḥ*—one who is dissatisfied; *dvīpena*—by a complete island; *api*—although; *na pūryate*—cannot be satisfied; *nava-varṣa-sametena*—even by possessing nine *varṣas*; *sapta-dvīpa-vara-icchayā*—by the desire to take possession of seven islands.

TRANSLATION

If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine *varṣas*. Even if I possessed one island, I would hope to get others.

TEXT 23

सप्तद्वीपाधिपतयो नृपा वैन्यगयादयः ।
अर्थैः कामैर्गता नान्तं तुष्णाया इति नः श्रुतम् ॥२३॥

*sapta-dvīpādhipatayo
 nrpā vainya-gayādayah
 arthaiḥ kāmair gatā nāntam
 tṛṣṇāyā iti naḥ śrutam*

sapta-dvīpa-adhipatayah—those who are proprietors of the seven islands; *nrpāḥ*—such kings; *vainya-gaya-ādayah*—Mahārāja Pr̥thu, Mahārāja Gaya and others; *arthaiḥ*—for fulfillment of ambition; *kāmair*—for satisfying one's desires; *gatāḥ na*—could not reach; *antam*—the end; *tṛṣṇāyāḥ*—of their ambitions; *iti*—thus; *naḥ*—by Us; *śrutam*—has been heard.

TRANSLATION

We have heard that although powerful kings like Mahārāja Pr̥thu and Mahārāja Gaya achieved proprietorship over the seven dvīpas, they could not achieve satisfaction or find the end of their ambitions.

TEXT 24

यदच्छयोपपन्नेन संतुष्टो वर्तते सुखम् ।
 नासंतुष्टस्त्रिभिर्लोकैरजितात्मोपसादितैः ॥२४॥

*yadrcchayopapannena
 santuṣṭo vartate sukham
 nāsantuṣṭas tribhir lokair
 ajitātmapasāditaiḥ*

yadrcchayā—as offered by the supreme authority according to one's karma; *upapannena*—by whatever is obtained; *santuṣṭaḥ*—one should be satisfied; *vartate*—there is; *sukham*—happiness; *na*—not; *asantuṣṭaḥ*—one who is dissatisfied; *tribhiḥ lokaiḥ*—even by possessing the three worlds; *ajita-ātmā*—one who cannot control his senses; *upasāditaiḥ*—even though obtained.

TRANSLATION

One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person

who is not self-controlled will not be happy even with possessing the three worlds.

PURPORT

If happiness is the ultimate goal of life, one must be satisfied with the position in which he is placed by providence. This instruction is also given by Prahlāda Mahārāja:

*sukham aindriyakarīn daityā
 deha-yogena dehinām
 sarvatra labhyate daivād
 yathā duḥkham ayatnataḥ*

“My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one’s past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.” (*Bhāg.* 7.6.3) This philosophy is perfect in regard to obtaining happiness.

Real happiness is described in *Bhagavad-gītā* (6.21):

*sukham ātyantikarīn yat tad
 buddhi-grāhyam atīndriyam
 vetti yatra na caivāyanī
 sthitāś calati tattvataḥ*

“In the spiritually joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth.” One has to perceive happiness by the supersenses. The supersenses are not the senses of the material elements. Every one of us is a spiritual being (*aham brahmāsmi*), and every one of us is an individual person. Our senses are now covered by material elements, and because of ignorance we consider the material senses that cover us to be our real senses. The real senses, however, are within the material covering. *Dehino 'smiñ yathā dehe:* within the covering of the material elements are the spiritual senses. *Sarvopādhi-vinirmuktāṁ tat-paratvena nirmalam:* when the spiritual

senses are uncovered, by these senses we can be happy. Satisfaction of the spiritual senses is thus described: *hrṣikena hrṣikeśa-sevanam bhaktir ucyate*. When the senses are engaged in devotional service to Hṛṣikeśa, then the senses are completely satisfied. Without this superior knowledge of sense gratification, one may try to satisfy his material senses, but happiness will never be possible. One may increase his ambition for sense gratification and even achieve what he desires for the gratification of his senses, but because this is on the material platform, he will never achieve satisfaction and contentment.

According to brahminical culture, one should be content with whatever he obtains without special endeavor and should cultivate spiritual consciousness. Then he will be happy. The purpose of the Kṛṣṇa consciousness movement is to spread this understanding. People who do not have scientific spiritual knowledge mistakenly think that the members of the Kṛṣṇa consciousness movement are escapists trying to avoid material activities. In fact, however, we are engaged in real activities for obtaining the ultimate happiness in life. If one is not trained to satisfy the spiritual senses and continues in material sense gratification, he will never obtain happiness that is eternal and blissful. *Śrīmad-Bhāgavatam* (5.5.1) therefore recommends:

*tapo divyam putrakā yena sattvam
śuddhyed yasmād brahma-saukhyam tv anantam*

One must practice austerity so that his existential position will be purified and he will achieve unlimited blissful life.

TEXT 25

पुंसोऽयं संसृतेहेतुरसंतोषोऽर्थकामयोः ।
यदृच्छ्योपपन्नेन संतोषो मुक्तये स्मृतः ॥२५॥

*puriso 'yam saṁsṛter hetur
asantoṣo 'rtha-kāmayoh
yadṛcchayopapannena
santoṣo muktaye smṛtah*

purīṣah—of the living entity; *ayam*—this; *samsṛteḥ*—of the continuation of material existence; *hetuh*—the cause; *asantosah*—dissatisfaction with his destined achievement; *artha-kāmayoh*—for the sake of lusty desires and getting more and more money; *yadrcchayā*—with the gift of destiny; *upapannena*—which has been achieved; *santosah*—satisfaction; *muktaye*—for liberation; *smṛtah*—is considered fit.

TRANSLATION

Material existence causes discontent in regard to fulfilling one's lusty desires and achieving more and more money. This is the cause for the continuation of material life, which is full of repeated birth and death. But one who is satisfied by that which is obtained by destiny is fit for liberation from this material existence.

TEXT 26

यदच्छालाभतुष्टस्य तेजो विप्रस्य वर्धते ।
तत् प्रशास्म्यत्यसंतोषादम्भसेवाशुश्रूषणिः ॥२६॥

*yadrcchā-lābha-tuṣṭasya
tejo viprasya vardhate
tat praśāmyati asantosād
ambhasevāśuśukṣanīḥ*

yadrcchā-lābha-tuṣṭasya—who is satisfied by things obtained by the grace of God; *tejah*—the brilliant effulgence; *viprasya*—of a brāhmaṇa; *vardhate*—increases; *tat*—that (effulgence); *praśāmyati*—is diminished; *asantosāt*—because of dissatisfaction; *ambhasā*—by pouring of water; *iva*—as; *āśuśukṣanīḥ*—a fire.

TRANSLATION

A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.

TEXT 27

तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्षमात् ।
एतावतैव सिद्धोऽहं विच्चं यावत्प्रयोजनम् ॥२७॥

*tasmāt trīni padāny eva
vṛṇe tvad varadarṣabhbāt
etāvataiva siddhaḥ 'ham
vittam yāvat prayojanam*

tasmāt—because of being satisfied by things easily obtained; *trīni*—three; *padāni*—steps; *eva*—indeed; *vṛṇe*—I ask; *tvat*—from your good self; *varada-ṛṣabhbāt*—who are a munificent benedictor; *etāvataiva* *eva*—merely by such an endowment; *siddhaḥ aham*—I shall feel full satisfaction; *vittam*—achievement; *yāvat*—as far as; *prayojanam*—is needed.

TRANSLATION

Therefore, O King, from you, the best of those who give charity, I ask only three paces of land. By such a gift I shall be very pleased, for the way of happiness is to be fully satisfied to receive that which is absolutely needed.

TEXT 28

श्रीशुक उवाच

इत्युक्तः स ह सन्नाह वाञ्छातः प्रतिगृह्णताम् ।
वामनाय महीं दातुं जग्राह जलभाजनम् ॥२८॥

*śrī-śuka uvāca
ity uktah sa hasann āha
vāñchātah pratigrhyatām
vāmanāya mahīn dātum
jagrāha jala-bhājanam*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *iti uktah*—thus being addressed; *sah*—he (Bali Mahārāja); *hasan*—smiling; *āha*—said; *vāñchātah*—as You have desired; *pratigrhyatām*—now take from me;

vāmanāya—unto Lord Vāmana; *mahiṁ*—land; *dātum*—to give; *jagrāha*—took; *jala-bhājanam*—the waterpot.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, “All right. Take whatever You like.” To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.

TEXT 29

विष्णवे क्षमां प्रदायन्तमुशना असुरेश्वरम् ।
जानंश्चिकीर्षितं विष्णोः शिष्यं प्राह विदां वरः ॥२९॥

*viṣṇave kṣmāṁ pradāsyantam
uśanā asureśvaram
jānarāś cikīrṣitam viṣnoḥ
śisyam prāha vidāṁ varah*

viṣṇave—unto Lord Viṣṇu (Vāmanadeva); *kṣmām*—the land; *pradāsyantam*—who was ready to deliver; *uśanāḥ*—Śukrācārya; *asura-iśvaram*—unto the King of the demons (Bali Mahārāja); *jānan*—knowing well; *cikīrṣitam*—what was the plan; *viṣnoḥ*—of Lord Viṣṇu; *śisyam*—unto his disciple; *prāha*—said; *vidām varah*—the best of the knowers of everything.

TRANSLATION

Understanding Lord Viṣṇu’s purpose, Śukrācārya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vāmanadeva.

TEXT 30

श्रीशुक उच्च

एष वैरोचने साक्षाद् भगवान्विष्णुरव्ययः ।
कश्यपाददितेर्जीतो देवानां कार्यसाधकः ॥३०॥

*śri-śukra uvāca
 eṣa vairocane sākṣād
 bhagavān viṣṇur avyayaḥ
 kaśyapād aditer jāto
 devānām kārya-sādhakāḥ*

śri-śukraḥ uvāca—Śukrācārya said; *eṣah*—this (boy in the form of a dwarf); *vairocane*—O son of Virocana; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *viṣṇuh*—Lord Viṣṇu; *avyayaḥ*—without deterioration; *kaśyapāt*—from His father, Kaśyapa; *aditeḥ*—in the womb of His mother, Aditi; *jātaḥ*—was born; *devānām*—of the demigods; *kārya-sādhakāḥ*—working in the interest.

TRANSLATION

Sukrācārya said: O son of Virocana, this brahmacārī in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.

TEXT 31

प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता ।
 न साधु मन्ये दैत्यानां महानुपगतोऽनयः ॥३१॥

*pratiśrutam tvayaitasmai
 yad anartham ajānatā
 na sādhu manye daityānām
 mahān upagataḥ 'nayaḥ*

pratiśrutam—promised; *tvayā*—by you; *etasmai*—unto Him; *yat anartham*—which is repugnant; *ajānatā*—by you who have no knowledge; *na*—not; *sādhu*—very good; *manye*—I think; *daityānām*—of the demons; *mahān*—great; *upagataḥ*—has been achieved; *anayaḥ*—inauspiciousness.

TRANSLATION

You do not know what a dangerous position you have accepted by promising to give Him land. I do not think that this promise is good for you. It will bring great harm to the demons.

TEXT 32

एष ते स्थानमैश्वर्यं श्रियं तेजो यशः श्रुतम् ।
दास्यत्याच्छिद्य शक्राय मायामाणवको हरिः ॥३२॥

*eṣa te sthānam aiśvaryam
śriyam tejo yaśah śrutam
dāsyati ācchidya śakrāya
māyā-māṇavako hariḥ*

eṣah—this person falsely appearing as a *brahmacārī*; *te*—of you; *sthānam*—the land in possession; *aiśvaryam*—the riches; *śriyam*—the material beauty; *tejah*—the material power; *yaśah*—the reputation; *śrutam*—the education; *dāsyati*—will give; *ācchidya*—taking from you; *śakrāya*—unto your enemy, Lord Indra; *māyā*—falsely appearing; *māṇavakah*—a *brahmacārī* son of a living being; *hariḥ*—He is actually the Supreme Personality of Godhead, Hari.

TRANSLATION

This person falsely appearing as a *brahmacārī* is actually the Supreme Personality of Godhead, Hari, who has come in this form to take away all your land, wealth, beauty, power, fame and education. After taking everything from you, He will deliver it to Indra, your enemy.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains in this regard that the very word *hariḥ* means “one who takes away.” If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in Śrīmad-Bhāgavatam (10.88.8), *yasyāham anugṛhṇāmi*

hariṣye tad-dhanam śanaiḥ. The Lord said to Mahārāja Yudhiṣṭhīra, “The first installment of My mercy toward a devotee is that I take away all his possessions, especially his material opulence, his money.” This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Kṛṣṇa above everything but at the same time is attached to material possessions, which hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions. Here Śukrācārya says that this dwarf *brahmacārī* would take away everything. Thus he indicates that the Lord will take away all one’s material possessions and also one’s mind. If one delivers his mind to the lotus feet of Kṛṣṇa (*sa vai manah kṛṣṇa-padāravindayoh*), one can naturally sacrifice everything to satisfy Him. Although Bali Mahārāja was a devotee, he was attached to material possessions, and therefore the Lord, being very kind to him, showed him special favor by appearing as Lord Vāmana to take away all his material possessions, and his mind as well.

TEXT 33

त्रिभिः क्रमैरिमालोकान्विश्वकायः क्रमिष्यति ।
सर्वखं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् ॥३३॥

*tribhiḥ kramair imāl lokān
viśva-kāyah kramiṣyati
sarvasvam viṣṇave dattvā
mūḍha vartiṣyase katham*

tribhiḥ—three; *kramaiḥ*—by steps; *imān*—all these; *lokān*—three planetary systems; *viśva-kāyah*—becoming the universal form; *kramiṣyati*—gradually He will expand; *sarvasvam*—everything; *viṣṇave*—unto Lord Viṣṇu; *dattvā*—after giving charity; *mūḍha*—O you rascal; *vartiṣyase*—you will execute your means of livelihood; *katham*—how.

TRANSLATION

You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After

giving everything to Lord Viṣṇu, you will have no means of livelihood. How then shall you live?

PURPORT

Bali Mahārāja might argue that he had promised only three steps of land. But Śukrācārya, being a very learned *brāhmaṇa*, immediately understood that this was a plan of Hari, who had falsely appeared there as a *brahmacārī*. The words *mūḍha vartīyase katham* reveal that Śukrācārya was a *brāhmaṇa* of the priestly class. Such priestly *brāhmaṇas* are mostly interested in receiving remuneration from their disciples. Therefore when Śukrācārya saw that Bali Mahārāja had risked all of his possessions, he understood that this would cause havoc not only to the King but also to the family of Śukrācārya, who was dependent on Mahārāja Bali's mercy. This is the difference between a Vaiṣṇava and a *smārta-brāhmaṇa*. A *smārta-brāhmaṇa* is always interested in material profit, whereas a Vaiṣṇava is interested only in satisfying the Supreme Personality of Godhead. From the statement of Śukrācārya, it appears that he was in all respects a *smārta-brāhmaṇa* interested only in personal gain.

TEXT 34

क्रमतो गां पदैकेन द्वितीयेन दिवं विमोः ।
खं च कायेन महता तार्तीयस्य कुतो गतिः ॥३४॥

*kramato gāṁ padaikena
dvitīyena divāṁ vibhoḥ
kham ca kāyena mahatā
tārtīyasya kuto gatiḥ*

kramataḥ—gradually; *gām*—the surface of the land; *padā ekena*—by one step; *dvitīyena*—by the second step; *divam*—the whole of outer space; *vibhoḥ*—of the universal form; *kham ca*—the sky also; *kāyena*—by the expansion of His transcendental body; *mahatā*—by the universal form; *tārtīyasya*—as far as the third step is concerned; *kutah*—where is; *gatiḥ*—to keep His step.

TRANSLATION

Vāmanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?

PURPORT

Śukrācārya wanted to tell Bali Mahārāja how he would be cheated by Lord Vāmana. "You have promised three steps," he said. "But with only two steps, all your possessions will be finished. How then will you give Him a place for His third step?" Śukrācārya did not know how the Lord protects His devotee. The devotee must risk everything in his possession for the service of the Lord, but he is always protected and never defeated. By materialistic calculations, Śukrācārya thought that Bali Mahārāja would under no circumstances be able to keep his promise to the *brahma-cārī*, Lord Vāmanadeva.

TEXT 35

**निष्ठां ते नरके मन्ये ह्यप्रदातुः प्रतिशृतम् ।
प्रतिशृतस्य योऽनीशः प्रतिपादयितुं भवान् ॥३५॥**

*nishṭhāṁ te narake manye
 hy apradātuh pratiśrutam
 pratiśrutasya yo 'niśah
 pratipādayitum bhavān*

nishṭhām—perpetual residence; *te*—of you; *narake*—in hell; *manyē*—I think; *hi*—indeed; *apradātuh*—of a person who cannot fulfill; *pratiśrutam*—what has been promised; *pratiśrutasya*—of the promise one has made; *yah anīśah*—one who is unable; *pratipādayitum*—to fulfill properly; *bhavān*—you are that person.

TRANSLATION

You will certainly be unable to fulfill your promise, and I think that because of this inability your eternal residence will be in hell.

TEXT 36

न तदानं प्रशंसन्ति येन वृत्तिर्विपद्यते ।
दानं यज्ञस्तपः कर्म लोके वृत्तिमतो यतः ॥३६॥

*na tad dānam praśānsanti
yena vṛttir vipadyate
dānam yajñas tapah karma
loke vṛttimataḥ yataḥ*

na—not; *tat*—that; *dānam*—charity; *praśānsanti*—the saintly persons praise; *yena*—by which; *vṛttih*—one's livelihood; *vipadyate*—becomes endangered; *dānam*—charity; *yajñah*—sacrifice; *tapah*—austerity; *karma*—fruitive activities; *loke*—in this world; *vṛttimataḥ*—according to one's means of livelihood; *yataḥ*—as it is so.

TRANSLATION

Learned scholars do not praise that charity which endangers one's own livelihood. Charity, sacrifice, austerity and fruitive activities are possible for one who is competent to earn his livelihood properly. [They are not possible for one who cannot maintain himself.]

TEXT 37

धर्माय यशस्तर्थाय कामाय स्वजनाय च ।
पञ्चधा विभजन्वित्तमिहामुत्र च मोदते ॥३७॥

*dharmāya yaśase 'rthāya
kāmāya sva-janāya ca
pañcadhā vibhajan vittam
ihāmutra ca modate*

dharmāya—for religion; *yaśase*—for one's reputation; *arthāya*—for increasing one's opulence; *kāmāya*—for increasing sense gratification; *sva-janāya ca*—and for maintaining one's family members; *pañcadhā*—

for these five different objectives; *vibhajan*—dividing; *vittam*—his accumulated wealth; *iha*—in this world; *amutra*—the next world; *ca*—and; *modate*—he enjoys.

TRANSLATION

Therefore one who is in full knowledge should divide his accumulated wealth in five parts—for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next.

PURPORT

The śāstras enjoin that if one has money one should divide all that he has accumulated into five divisions—one part for religion, one part for reputation, one part for opulence, one part for sense gratification and one part to maintain the members of his family. At the present, however, because people are bereft of all knowledge, they spend all their money for the satisfaction of their family. Śrīla Rūpa Gosvāmī taught us by his own example by using fifty percent of his accumulated wealth for Kṛṣṇa, twenty-five percent for his own self, and twenty-five percent for the members of his family. One's main purpose should be to advance in Kṛṣṇa consciousness. This will include *dharma*, *artha* and *kāma*. However, because one's family members expect some profit, one should also satisfy them by giving them a portion of one's accumulated wealth. This is a śāstric injunction.

TEXT 38

अत्रापि बहुचैर्गीतं शृणु मेऽसुरसत्तम् ।
सत्यमोमिति यत् प्रोक्तं यन्नेत्याहानृतं हि तत् ॥३८॥

*atrāpi bahvrcair gītāṁ
śr̄ṇu me 'sura-sattama
satyam om iti yat proktāṁ
yan nety āhānr̄taṁ hi tat*

atra api—in this regard also (in deciding what is truth and what is not truth); *bahu-rcaiḥ*—by the śruti-mantras known as *Bahvrcā-śruti*,

which are evidence from the *Vedas*; *gītam*—what has been spoken; *śr̄nu*—just hear; *me*—from me; *asura-sattama*—O best of the *asuras*; *satyam*—the truth is; *om iti*—preceded by the word *om*; *yat*—that which; *proktam*—has been spoken; *yat*—that which is; *na*—not preceded by *om*; *iti*—thus; *āha*—it is said; *anṛtam*—untruth; *hi*—indeed; *tat*—that.

TRANSLATION

One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the *Bahvṛca-śruti*, which says that a promise is truthful preceded by the word *om* and untruthful if not.

TEXT 39

सत्यं पुष्पफलं विद्यादात्मवृक्षस्य गीयते ।
वृक्षेऽजीवति तन्न स्यादनृतं मूलमात्मनः ॥३९॥

*satyam puṣpa-phalam vidyād
ātma-vṛkṣasya gīyate
vṛkṣe 'jīvati tan na syād
anṛtam mūlam ātmanah*

satyam—the factual truth; *puṣpa-phalam*—the flower and the fruit; *vidyāt*—one should understand; *ātma-vṛkṣasya*—of the tree of the body; *gīyate*—as described in the *Vedas*; *vṛkṣe ajīvati*—if the tree is not living; *tat*—that (*puṣpa-phalam*); *na*—not; *syāt*—is possible; *anṛtam*—untruth; *mūlam*—the root; *ātmanah*—of the body.

TRANSLATION

The *Vedas* enjoin that the factual result of the tree of the body is the good fruits and flowers derived from it. But if the bodily tree does not exist, there is no possibility of factual fruits and flowers. Even if the body is based on untruth, there cannot be factual fruits and flowers without the help of the bodily tree.

PURPORT

This *śloka* explains that in relation to the material body even the factual truth cannot exist without a touch of untruth. The Māyāvādīs say, *brahma satyam jagan mithyā*: “The spirit soul is truth, and the external energy is untruth.” The Vaiṣṇava philosophers, however, do not agree with the Māyāvāda philosophy. Even if for the sake of argument the material world is accepted as untruth, the living entity entangled in the illusory energy cannot come out of it without the help of the body. Without the help of the body, one cannot follow a system of religion, nor can one speculate on philosophical perfection. Therefore, the flower and fruit (*puspa-phalam*) have to be obtained as a result of the body. Without the help of the body, that fruit cannot be gained. The Vaiṣṇava philosophy therefore recommends *yukta-vairāgya*. It is not that all attention should be diverted for the maintenance of the body, but at the same time one’s bodily maintenance should not be neglected. As long as the body exists one can thoroughly study the Vedic instructions, and thus at the end of life one can achieve perfection. This is explained in *Bhagavad-gītā* (8.6): *yam yam vāpi smaran bhāvam tyajaty ante kalevaram*. Everything is examined at the time of death. Therefore, although the body is temporary, not eternal, one can take from it the best service and make one’s life perfect.

TEXT 40

तद् यथा वृक्षं उन्मूलः शुष्यत्युद्वर्तते चिरात् ।
एवं नष्टानृतः सद्य आत्मा शुष्येन संशयः ॥४०॥

*tad yathā vṛkṣa unmūlaḥ
śuṣyat� udvartate 'cirāt
evam naṣṭānṛtaḥ sadya
ātmā śuṣyen na saṁśayaḥ*

tat—therefore; *yathā*—as; *vṛkṣaḥ*—a tree; *unmūlaḥ*—being uprooted; *śuṣyat*—dries up; *udvartate*—falls down; *acirāt*—very soon; *evam*—in this way; *naṣṭa*—lost; *anṛtaḥ*—the temporary body; *sadyaḥ*—immediately; *ātmā*—the body; *śuṣyet*—dries up; *na*—not; *saṁśayaḥ*—any doubt.

TRANSLATION

When a tree is uprooted it immediately falls down and begins to dry up. Similarly, if one doesn't take care of the body, which is supposed to be untruth—in other words, if the untruth is uprooted—the body undoubtedly becomes dry.

PURPORT

In this regard, Śrīla Rūpa Gosvāmī says:

*prāpañcikatayā buddhyā
 hari-sambandhi-vastunah
 mumukṣubhiḥ parityāgo
 vairāgyam phalgu kathyate*

“One who rejects things without knowledge of their relationship to Kṛṣṇa is incomplete in his renunciation.” (*Bhakti-rasāmrta-sindhu* 1.2.266) When the body is engaged in the service of the Lord, one should not consider the body material. Sometimes the spiritual body of the spiritual master is misunderstood. But Śrīla Rūpa Gosvāmī instructs, *prāpañcikatayā buddhyā hari-sambandhi-vastunah*. The body fully engaged in Kṛṣṇa’s service should not be neglected as material. One who does neglect it is false in his renunciation. If the body is not properly maintained, it falls down and dries up like an uprooted tree, from which flowers and fruit can no longer be obtained. The *Vedas* therefore enjoin:

*om iti satyam nety anṛtam tad etat-puṣpani phalam vāco yat satyam
 saheśvara yaśasvī kalyāṇa-kīrtir bhavitā. puṣpani hi phalam vācaḥ
 satyam vadaty athaitan-mūlam vāco yad anṛtam yad yathā vṛkṣa
 āvirmūlah śusyati, sa udvartata evam evānṛtam vadann āvirmūlam
 ātmānam karoti, sa śusyati sa udvartate, tasmād anṛtam na vaded
 dayeta tv etena.*

The purport is that activities performed with the help of the body for the satisfaction of the Absolute Truth (*om tat sat*) are never temporary, although performed by the temporary body. Indeed, such activities are everlasting. Therefore, the body should be properly cared for. Because

the body is temporary, not permanent, one cannot expose the body to being devoured by a tiger or killed by an enemy. All precautions should be taken to protect the body.

TEXT 41

पराग् रिक्तमपूर्णं वा अक्षरं यत् तदोमिति ।
यत् किञ्चिदोमिति ब्रूयात् तेन रिच्येत् वै पुमान् ।
भिक्षवे सर्वमोक्षवं आलं कामेन चात्मने ॥४१॥

*parāg riktam apūrṇam vā
akṣaram yat tad om iti
yat kiñcid om iti brūyāt
tena ricyeta vai pumān
bhikṣave sarvam om̄ kurvan
nālāṇ kāmena cātmane*

parāk—that which separates; *riktam*—that which makes one free from attachment; *apūrṇam*—that which is insufficient; *vā*—either; *akṣaram*—this syllable; *yat*—that; *tad*—which; *om*—*omkāra*; *iti*—thus stated; *yat*—which; *kiñcit*—whatever; *om̄*—this word *om̄*; *iti*—thus; *brūyāt*—if you say; *tena*—by such an utterance; *ricyeta*—one becomes free; *vai*—indeed; *pumān*—a person; *bhikṣave*—unto a beggar; *sarvam*—everything; *om̄ kurvan*—giving charity by uttering the word *om̄*; *na*—not; *alam*—sufficiently; *kāmena*—for sense gratification; *ca*—also; *ātmane*—for self-realization.

TRANSLATION

The utterance of the word “*om̄*” signifies separation from one’s monetary assets. In other words, by uttering this word one becomes free from attachment to money because his money is taken away from him. To be without money is not very satisfactory, for in that position one cannot fulfill one’s desires. In other words, by using the word “*om̄*” one becomes poverty-stricken. Especially when one gives charity to a poor man or beggar, one remains unfulfilled in self-realization and in sense gratification.

PURPORT

Mahārāja Bali wanted to give everything to Vāmanadeva, who had appeared as a beggar, but Śukrācārya, being Mahārāja Bali's familial spiritual master in the line of seminal succession, could not appreciate Mahārāja Bali's promise. Śukrācārya gave Vedic evidence that one should not give everything to a poor man. Rather, when a poor man comes for charity one should untruthfully say, "Whatever I have I have given you. I have no more." It is not that one should give everything to him. Actually the word *oṁ* is meant for *oṁ tat sat*, the Absolute Truth. *Omkāra* is meant for freedom from all attachment to money because money should be spent for the purpose of the Supreme. The tendency of modern civilization is to give money in charity to the poor. Such charity has no spiritual value because we actually see that although there are so many hospitals and other foundations and institutions for the poor, according to the three modes of material nature a class of poor men is always destined to continue. Even though there are so many charitable institutions, poverty has not been driven from human society. Therefore it is recommended here, *bhikṣave sarvam oṁ kurvan nālāṁ kāmena cātmane*. One should not give everything to the beggars among the poor.

The best solution is that of the Kṛṣṇa consciousness movement. This movement is always kind to the poor, not only because it feeds them but also because it gives them enlightenment by teaching them how to become Kṛṣṇa conscious. We are therefore opening hundreds and thousands of centers for those who are poor, both in money and in knowledge, to enlighten them in Kṛṣṇa consciousness and reform their character by teaching them how to avoid illicit sex, intoxication, meat-eating and gambling, which are the most sinful activities and which cause people to suffer, life after life. The best way to use money is to open such a center, where all may come live and reform their character. They may live very comfortably, without denial of any of the body's necessities, but they live under spiritual control, and thus they live happily and save time for advancement in Kṛṣṇa consciousness. If one has money, it should not be squandered away on nothing. It should be used to push forward the Kṛṣṇa consciousness movement so that all of human society will become happy, prosperous and hopeful of being promoted back home, back to Godhead. The Vedic *mantra* in this regard reads as follows:

*parāg vā etad riktam akṣaram yad etad om iti tad yat kiñcid om iti
āhātraivāsmai tad ricyate. sa yat sarvam om kuryād ricyād ātmānam sa
kāmebhyo nālam syāt.*

TEXT 42

अथैतत् पूर्णमभ्यात्मं यच्च नेत्यनृतं वचः ।
सर्वं नेत्यनृतं ब्रूयात् स दुष्कीर्तिः श्वसन्मृतः ॥४२॥

*athaitat pūrṇam abhyātmam
yac ca nety anṛtam vacah
sarvam nety anṛtam brūyat
sa duṣkirtih śvasan mṛtaḥ*

atha—therefore; *etat*—that; *pūrṇam*—completely; *abhyātmam*—drawing the compassion of others by presenting oneself as always poverty-stricken; *yat*—that; *ca*—also; *na*—not; *iti*—thus; *anṛtam*—false; *vacah*—words; *sarvam*—completely; *na*—not; *iti*—thus; *anṛtam*—falsity; *brūyat*—who should say; *sah*—such a person; *duṣkirtih*—infamous; *śvasan*—while breathing or while alive; *mṛtaḥ*—is dead or should be killed.

TRANSLATION

Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while living, or while still breathing he should be killed.

PURPORT

Beggars always present themselves as possessing nothing, and this may be very good for them because in this way they are assured of not losing their money and of always drawing the attention and compassion of others for the sake of collection. But this is also condemned. If one purposely continues this professional begging, he is supposed to be dead while breathing, or, according to another interpretation, such a man of

falsity should be killed while still breathing. The Vedic injunction in this regard is as follows: *athaitat pūrṇam abhyātmaṁ yan neti sa yat sarvam neti brūyāt pāpikaśya kīrtir jāyate. sainam tatraiva hanyāt.* If one continuously poses himself as possessing nothing and collects money by begging, he should be killed (*sainam tatraiva hanyāt*).

TEXT 43

स्त्रीषु नर्मविवाहे च वृत्यर्थे प्राणसंकटे ।
गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जुगुप्सितम्॥४३॥

*strīṣu narma-vivāhe ca
vṛtty-arthe prāna-saṅkāṭe
go-brāhmaṇārthe hiṁsāyām
nānṛtam syāj jugupsitam*

strīṣu—to encourage a woman and bring her under control; *narma-vivāhe*—in joking or in a marriage ceremony; *ca*—also; *vṛtti-arthe*—for earning one's livelihood, as in business; *prāna-saṅkāṭe*—or in time of danger; *go-brāhmaṇārthe*—for the sake of cow protection and brahminical culture; *hiṁsāyām*—for any person who is going to be killed because of enmity; *na*—not; *anṛtam*—falsity; *syāt*—becomes; *jugupsitam*—abominable.

TRANSLATION

In flattering a woman to bring her under control, in joking, in a marriage ceremony, in earning one's livelihood, when one's life is in danger, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned.

Thus end the Bhaktivedanta purports of the Eighth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Lord Vāmanadeva Begs Charity from Bali Mahārāja."

CHAPTER TWENTY

Bali Mahārāja Surrenders the Universe

The summary of this Twentieth Chapter is as follows. Despite his knowledge that Lord Vāmanadeva was cheating him, Bali Mahārāja gave everything to the Lord in charity, and thus the Lord extended His body and assumed a gigantic form as Lord Viṣṇu.

After hearing the instructive advice of Śukrācārya, Bali Mahārāja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Mahārāja thought it improper to withdraw his promise to the *brahmacārī*. To lie or fail to honor a promise given to a *brahmacārī* is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. The spreading of a kingdom or empire is temporary; if there is no benefit for the general public, such expansion has no value. Previously, all the great kings and emperors expanded their kingdoms with a regard for the welfare of the people in general. Indeed, while engaged in such activities for the benefit of the general public, eminent men sometimes even sacrificed their lives. It is said that one who is glorious in his activities is always living and never dies. Therefore, fame should be the aim of life, and even if one becomes poverty-stricken for the sake of a good reputation, that is not a loss. Bali Mahārāja thought that even if this *brahmacārī*, Vāmanadeva, were Lord Viṣṇu, if the Lord accepted his charity and then again arrested him, Bali Mahārāja would not envy Him. Considering all these points, Bali Mahārāja finally gave in charity everything he possessed.

Lord Vāmanadeva then immediately extended Himself into a universal body. By the mercy of Lord Vāmanadeva, Bali Mahārāja could see that the Lord is all-pervading and that everything rests in His body. Bali Mahārāja could see Lord Vāmanadeva as the supreme Viṣṇu, wearing a helmet, yellow garments, the mark of Śrīvatsa, the Kaustubha jewel, a

flower garland, and ornaments decorating His entire body. The Lord gradually covered the entire surface of the world, and by extending His body He covered the entire sky. With His hands He covered all directions, and with His second footstep He covered the entire upper planetary system. Therefore there was no vacant place where He could take His third footstep.

TEXT 1

श्रीशुक उवाच

बलिरेवं गृहपतिः कुलाचार्येण भाषितः ।
तूष्णीं भूत्वा क्षणं राजन्नुवाचावहितो गुरुम् ॥ १ ॥

*śrī-śuka uvāca
balir evam gṛha-patiḥ
kulācāryeṇa bhāṣitah
tūṣṇīm bhūtvā kṣaṇam rājann
uvācāvahito gurum*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *balih*—Bali Mahārāja; *evam*—thus; *gṛha-patiḥ*—the master of the household affairs, although guided by the priests; *kula-ācāryeṇa*—by the family ācārya or guide; *bhāṣitah*—being thus addressed; *tūṣṇīm*—silent; *bhūtvā*—becoming; *kṣaṇam*—for a moment; *rājan*—O King (Mahārāja Parīkṣit); *uvāca*—said; *avahitah*—after full deliberation; *gurum*—unto his spiritual master.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, when Bali Mahārāja was thus advised by his spiritual master, Śukrācārya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Bali Mahārāja remained silent at a critical point. How could he disobey the instruction

of Śukrācārya, his spiritual master? It is the duty of such a sober personality as Bali Mahārāja to abide by the orders of his spiritual master immediately, as his spiritual master had advised. But Bali Mahārāja also considered that Śukrācārya was no longer to be accepted as a spiritual master, for he had deviated from the duty of a spiritual master. According to *sāstra*, the duty of the *guru* is to take the disciple back home, back to Godhead. If he is unable to do so and instead hinders the disciple in going back to Godhead, he should not be a *guru*. *Gurur na sa syāt* (*Bhāg.* 5.5.18). One should not become a *guru* if he cannot enable his disciple to advance in Kṛṣṇa consciousness. The goal of life is to become a devotee of Lord Kṛṣṇa so that one may be freed from the bondage of material existence (*tyaktvā deham punar janma naiti mām eti so 'rjuna*). The spiritual master helps the disciple attain this stage by developing Kṛṣṇa consciousness. Now Śukrācārya had advised Bali Mahārāja to deny the promise to Vāmanadeva. Under the circumstances, therefore, Bali Mahārāja thought that there would be no fault if he disobeyed the order of his spiritual master. He deliberated on this point—should he refuse to accept the advice of his spiritual master, or should he independently do everything to please the Supreme Personality of Godhead? He took some time. Therefore it is said, *tūṣṇīṁ bhūtvā kṣaṇam rājann uvācāvahito gurum*. After deliberating on this point, he decided that Lord Viṣṇu should be pleased in all circumstances, even at the risk of ignoring the *guru*'s advice to the contrary.

Anyone who is supposed to be a *guru* but who goes against the principle of *viṣṇu-bhakti* cannot be accepted as a *guru*. If one has falsely accepted such a *guru*, one should reject him. Such a *guru* is described as follows (*Mahābhārata, Udyoga* 179.25):

*guror apy avaliptasya
 kāryākāryam ajānataḥ
 utpatha-pratipannasya
 parityāgo vidhīyate*

Śrīla Jīva Gosvāmī has advised that such a useless *guru*, a family priest acting as *guru*, should be given up, and that the proper, bona fide *guru* should be accepted.

*śat-karma-nipuṇo vipro
mantra-tantra-viśāradah
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śvapaco guruḥ*

“A scholarly *brāhmaṇa* expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but if a person born in a family of a lower caste is a Vaiṣṇava, he can become a spiritual master.” (*Padma Purāṇa*)

TEXT 2

श्रीबलिरुवाच

सत्यं भगवता प्रोक्तं धर्मोऽयं गृहमेधिनाम् ।
अर्थं कामं यशो वृत्तिं यो न बाधेत कर्हिचित् ॥ २ ॥

*śrī-balir uvāca
satyam bhagavatā proktam
dharmo 'yam grhamedhinām
artham kāmam yaśo vṛttim
yo na bādheta karhicit*

śrī-balih uvāca—Bali Mahārāja said; *satyam*—it is truth; *bhagavatā*—by Your Greatness; *proktam*—what has already been spoken; *dharmah*—a religious principle; *ayam*—that is; *grha-medhinām*—especially for the householders; *artham*—economic development; *kāmam*—sense gratification; *yaśah vṛttim*—reputation and means of livelihood; *yah*—which religious principle; *na*—not; *bādheta*—hinders; *karhicit*—at any time.

TRANSLATION

Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one's economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think that this religious principle is correct.

PURPORT

Bali Mahārāja's grave answer to Śukrācārya is meaningful. Śukrācārya stressed that one's material means of livelihood and one's material reputation, sense gratification and economic development must continue properly. To see to this is the first duty of a man who is a householder, especially one who is interested in material affairs. If a religious principle does not affect one's material condition, it is to be accepted. At the present time, in this age of Kali, this idea is extremely prominent. No one is prepared to accept any religious principle if it hampers material prosperity. Śukrācārya, being a person of this material world, did not know the principles of a devotee. A devotee is determined to serve the Supreme Personality of Godhead to His full satisfaction. Anything that hampers such determination should certainly be rejected. This is the principle of *bhakti*. *Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam* (Cc. Madhya 22.100). To perform devotional service, one must accept only that which is favorable and reject that which is unfavorable. Bali Mahārāja had the opportunity to contribute everything he possessed to the lotus feet of Lord Vāmanadeva, but Śukrācārya was putting forward a material argument to hamper this process of devotional service. Under the circumstances, Bali Mahārāja decided that such hindrances should certainly be avoided. In other words, he decided immediately to reject the advice of Śukrācārya and go on with his duty. Thus he gave all his possessions to Lord Vāmanadeva.

TEXT 3

स चाहं वित्तलोभेन प्रत्याचक्षे कथं द्विजम् ।
प्रतिशृत्य ददामीति प्राहादिः कितवो यथा ॥ ३ ॥

*sa cāhaṁ vitta-lobhena
pratyācakṣe katham dvijam
pratisrutyā dadāmīti
prāhrādiḥ kitavo yathā*

sah—such a person as I am; *ca*—also; *aham*—I am; *vitta-lobhena*—for being allured by greed for money; *pratyācakṣe*—I shall cheat or say no when I have already said yes; *katham*—how; *dvijam*—especially to a

brāhmaṇa; pratiśrutya—after already having promised; *dadāmi*—that I shall give; *iti*—thus; *prāhrādih*—I who am famous as the grandson of Mahārāja Prahlāda; *kitavah*—an ordinary cheater; *yathā*—just like.

TRANSLATION

I am the grandson of Mahārāja Prahlāda. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brāhmaṇa?

PURPORT

Bali Mahārāja had already been blessed by his grandfather Prahlāda Mahārāja. Therefore, he was a pure devotee, although born in a family of demons. There are two kinds of highly elevated devotees, called *sādhana-siddha* and *kṛpā-siddha*. *Sādhana-siddha* refers to one who has become a devotee by regular execution of the regulative principles mentioned in the *śāstras*, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of *guru* and Kṛṣṇa—the spiritual master and the Supreme Personality of Godhead—have immediately attained the perfection of pure devotional service. Examples of such devotees are the *yajña-patnis*, Mahārāja Bali and Śukadeva Gosvāmī. The *yajña-patnis* were the wives of ordinary *brāhmaṇas* engaged in fruitive activities. Although the *brāhmaṇas* were very learned and advanced in Vedic knowledge, they could not achieve the mercy of Kṛṣṇa-Balarāma, whereas their wives achieved complete perfection in devotional service, despite their being women. Similarly, Vairocana, Bali Mahārāja, received the mercy of Prahlāda Mahārāja, and by Prahlāda Mahārāja's mercy he also received the mercy of Lord Viṣṇu, who appeared before him as a *brahmacārī* beggar. Thus Bali Mahārāja became a *kṛpā-siddha* because of the special mercy of both *guru* and Kṛṣṇa. Caitanya Mahāprabhu confirms this favor: *guru-kṛṣṇa-prasāde pāya bhakti-lata-bija* (Cc. Madhya 19.151). Bali Mahārāja, by the grace of Prahlāda Mahārāja, got the seed of devotional service, and when that seed developed, he

achieved the ultimate fruit of that service, namely love of Godhead (*premā pum-artha mahān*), immediately upon the appearance of Lord Vāmanadeva. Bali Mahārāja regularly maintained devotion for the Lord, and because he was purified, the Lord appeared before him. Because of unalloyed love for the Lord, he then immediately decided, "I shall give this little dwarf *brāhmaṇa* whatever He asks from me." This is a sign of love. Thus Bali Mahārāja is understood to be one who received the highest perfection of devotional service by special mercy.

TEXT 4

न हसत्यात् परोऽधर्म इति होवाच भूरियम् ।
सर्वं सोऽहुमलं मन्ये ऋतेऽलीकपरं नरम् ॥ ४ ॥

*na hy asatyāt paro 'dharma
iti hovāca bhūr iyam
sarvam soऽhum alaṁ manye
rte 'lika-param naram*

na—not; *hi*—indeed; *asatyāt*—than compulsion to untruthfulness; *paraḥ*—more; *adharmaḥ*—irreligion; *iti*—thus; *ha uvāca*—indeed had spoken; *bhūḥ*—mother earth; *iyam*—this; *sarvam*—everything; *soḍhum*—to bear; *alam*—I am able; *manye*—although I think; *rte*—except; *alika-param*—the most heinous liar; *naram*—a human being.

TRANSLATION

There is nothing more sinful than untruthfulness. Because of this, mother earth once said, "I can bear any heavy thing except a person who is a liar."

PURPORT

On the surface of the earth there are many great mountains and oceans that are very heavy, and mother earth has no difficulty carrying them. But she feels very much overburdened when she carries even one person who is a liar. It is said that in Kali-yuga lying is a common affair: *māyaiva vyāvahārike* (*Bhāg.* 12.2.3). Even in the most common dealings, people are accustomed to speaking so many lies. No one is free from

the sinful reactions of speaking lies. Under the circumstances, one can just imagine how this has overburdened the earth, and indeed the entire universe.

TEXT 5

नाहं विभेमि निरयान्नाधन्यादसुखार्णवात् ।
न स्थानच्यवनान्मृत्योर्यथा विप्रप्रलम्भनात् ॥ ५ ॥

*nāham bibhemi nirayān
nādhanyād asukhārṇavāt
na sthāna-cyavanān mṛtyor
yathā vipra-pralambhanāt*

na—not; aham—I; bibhemi—am afraid of; nirayāt—from a hellish condition of life; na—not; adhanyāt—from a poverty-stricken condition; asukha-arṇavāt—nor from an ocean of distresses; na—not; sthāna-cyavanāt—from falling from a position; mṛtyoh—nor from death; yathā—as; vipra-pralambhanāt—from the cheating of a brāhmaṇa.

TRANSLATION

I do not fear hell, poverty, an ocean of distress, falldown from my position or even death itself as much as I fear cheating a brāhmaṇa.

TEXT 6

यद् यद्धास्यति लोकेऽस्मिन्संपरेतं धनादिकम् ।
तस्य त्यागे निमित्तं किं विप्रस्तुष्येत् तेन चेत् ॥ ६ ॥

*yad yat dhāsyati loke 'smi
samparetaṁ dhanādikam
tasya tyāge nimittam kiṁ
vipras tuṣyen na tena cet*

yat yat—whatsoever; hāsyati—will leave; loke—in the world; asmin—in this; samparetam—one who is already dead; dhanādikam—his wealth and riches; tasya—of such wealth; tyāge—in

renunciation; *nimittam*—the purpose; *kim*—what is; *viprah*—the *brāhmaṇa* who is confidentially Lord Viṣṇu; *tuṣyet*—must be pleased; *na*—is not; *tena*—by such (riches); *cet*—if there is a possibility.

TRANSLATION

My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the *brāhmaṇa* Vāmanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?

PURPORT

The word *vipra* means *brāhmaṇa*, and at the same time “confidential.” Bali Mahārāja had confidentially decided to give the gift to Lord Vāmanadeva without discussion, but because such a decision would hurt the hearts of the *asuras* and his spiritual master, Śukrācārya, he spoke equivocally. Bali Mahārāja, as a pure devotee, had already decided to give all the land to Lord Viṣṇu.

TEXT 7

श्रेयः कुर्वन्ति भूतानां साधवो दुस्त्यजासुभिः ।
दध्यङ्गशिविप्रभृतयः को विकल्पो धरादिषु ॥ ७ ॥

*śreyah kurvanti bhūtānāṁ
sādhavo dustyajāsubhiḥ
dadhyān-sībi-prabhṛtayah
ko vikalpo dharādiṣu*

śreyah—activities of the utmost importance; *kurvanti*—execute; *bhūtānām*—of the general mass of people; *sādhavah*—the saintly persons; *dustyaja*—which are extremely hard to give up; *asubhiḥ*—by their lives; *dadhyān*—Mahārāja Dadhīci; *sībi*—Mahārāja Śibi; *prabhṛtayah*—and similar great personalities; *kah*—what; *vikalpah*—consideration; *dharā-ādiṣu*—in giving the land to the *brāhmaṇa*.

TRANSLATION

Dadhici, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?

PURPORT

Bali Mahārāja was prepared to give everything to Lord Viṣṇu, and Śukrācārya, being a professional priest, might have been anxiously waiting, doubting whether there had been any such instance in history in which one had given everything in charity. Bali Mahārāja, however, cited the tangible examples of Mahāraja Śibi and Mahāraja Dadhicī, who had given up their lives for the benefit of the general public. Certainly one has attachment for everything material, especially one's land, but land and other possessions are forcibly taken away at the time of death, as stated in *Bhagavad-gūṭā* (*mṛtyuh sarva-haraś cāham*). The Lord personally appeared to Bali Mahārāja to take away everything he had, and thus he was so fortunate that he could see the Lord face to face. Non-devotees, however, cannot see the Lord face to face; to such persons the Lord appears as death and takes away all their possessions by force. Under the circumstances, why should we not part with our possessions and deliver them to Lord Viṣṇu for His satisfaction? Śrī Cāṇakya Pañḍita says in this regard, *san-nimitte varām tyāgo vināśe niyate sati* (*Cāṇakya-śloka 36*). Since our money and possessions do not last but will somehow or other be taken away, as long as they are in our possession it is better to use them for charity to a noble cause. Therefore Bali Mahārāja defied the order of his so-called spiritual master.

TEXT 8

यैरियं बुभुजे ब्रह्मन्दैत्येन्द्रैरनिवर्त्तिभिः ।
तेषां कालोऽग्रसीलोकान् न यशोऽधिगतं भुवि॥ ८ ॥

*yair iyaṁ bubhuje brahma
daityendrair anivartibhiḥ
teṣāṁ kālo 'grasi lokaṁ
na yaśo 'dhigataṁ bhuvi*

yaiḥ—by whom; *iyam*—this world; *bubhuje*—was enjoyed; *brahmaṇ*—O best of the *brāhmaṇas*; *daitya-indraiḥ*—by great heroes and kings born in demoniac families; *anivartibhiḥ*—by those who were determined to fight, either to lay down their lives or to win victory; *teṣām*—of such persons; *kālah*—the time factor; *agrasūt*—took away; *lokān*—all possessions, all objects of enjoyment; *na*—not; *yaśah*—the reputation; *adhigatam*—achieved; *bhuvi*—in this world.

TRANSLATION

O best of the *brāhmaṇas*, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.

PURPORT

In this regard, Cānakya Pañḍita (*Cānakya-śloka* 34) also says, *āyuṣah kṣaṇa eko 'pi na labhya svarṇa-kotibhiḥ*. The duration of one's life is extremely short, but if in that short lifetime one can do something that enhances his good reputation, that may continue to exist for many millions of years. Bali Mahārāja therefore decided not to follow his spiritual master's instruction that he deny his promise to Vāmanadeva; instead, he decided to give the land according to the promise and be everlastingly celebrated as one of the twelve *mahājanas* (*balir vaiyāsakir vayam*).

TEXT 9

सुलभा युधि विप्रर्षे ह्यनिवृत्तास्तनुत्यजः ।
न तथा तीर्थं आयाते श्रद्धया ये धनत्यजः ॥ ९ ॥

sulabhā yudhi viprarṣe
hy anivṛttās tanu-tyajah
na tathā tīrtha āyāte
śraddhayā ye dhana-tyajah

su-labhaḥ—very easily obtained; *yudhi*—in the battlefield; *viprareṣe*—O best of the *brāhmaṇas*; *hi*—indeed; *anivṛttāḥ*—not being afraid

of fighting; *tanu-tyajah*—and thus lay down their lives; *na*—not; *tathā*—as; *tirthe āyāte*—on the arrival of a saintly person who creates holy places; *śraddhayā*—with faith and devotion; *ye*—those who; *dhana-tyajah*—can give up their accumulated wealth.

TRANSLATION

O best of the brāhmaṇas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.

PURPORT

Many *kṣatriyas* have laid down their lives on the battlefield for their nations, but hardly a person can be found who has given up all his property and his accumulated wealth in charity to a person worthy of the gift. As stated in *Bhagavad-gītā* (17.20):

*dātavyam iti yad dānam
 diyate 'nupakāriṇe
 deśe kāle ca pātre ca
 tad dānam sāttvikam smṛtam*

“That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return is considered to be charity in the mode of goodness.” Thus charity given in the proper place is called *sāttvika*. And above this charity in goodness is transcendental charity, in which everything is sacrificed for the sake of the Supreme Personality of Godhead. Vāmanadeva, the Supreme Personality of Godhead, had come to Bali Mahārāja for alms. How could one get such an opportunity to give charity? Therefore, Bali Mahārāja decided without hesitation to give the Lord whatever He wanted. One may get various opportunities to lay down his life on the battlefield, but such an opportunity as this is hardly ever obtained.

TEXT 10

**मनस्विनः कारुणिकस्य शोभनं
 यदर्थिकामोपनयेन दुर्गतिः ।**

कुतः पुनर्ब्रह्मविदां भवादृशां
ततो वटोरस्य ददामि वाञ्छितम् ॥१०॥

*manasvinah kāruṇikasya śobhanam
yat arthi-kāmopanayena durgatiḥ
kutah punar brahma-vidām bhavādṛśām
tato vatoḥ asya dadāmi vāñchitam*

manasvinah—of persons who are greatly munificent; *kāruṇikasya*—of persons celebrated as very merciful; *śobhanam*—very auspicious; *yat*—that; *arthi*—of persons in need of money; *kāma-upanayena*—by satisfying; *durgatiḥ*—becoming poverty-stricken; *kutah*—what; *punah*—again (is to be said); *brahma-vidām*—of persons well versed in transcendental science (*brahma-vidyā*); *bhavādṛśām*—like your good self; *tataḥ*—therefore; *vatoḥ*—of the *brahmacāri*; *asya*—of this Vāmanadeva; *dadāmi*—I shall give; *vāñchitam*—whatever He wants.

TRANSLATION

By giving charity, a benevolent and merciful person undoubtedly becomes even more auspicious, especially when he gives charity to a person like your good self. Under the circumstances, I must give this little *brahmacāri* whatever charity He wants from me.

PURPORT

If one accepts a poverty-stricken position because of losing money in business, gambling, prostitution or intoxication, no one will praise him, but if one becomes poverty-stricken by giving all of his possessions in charity, he becomes adored all over the world. Aside from this, if a benevolent and merciful person exhibits his pride in becoming poverty-stricken by giving his possessions in charity for good causes, his poverty is a welcome and auspicious sign of a great personality. Bali Mahārāja decided that even though he would become poverty-stricken by giving everything to Vāmanadeva, this is what he would prefer.

TEXT 11

यजन्ति यज्ञं क्रतुभिर्यमादता
मवन्त आम्रायविधानकोविदाः ।

स एव विष्णुर्वरदोऽस्तु वा परो
दास्याम्यमुष्मै क्षितिमीप्सितां मुने॥११॥

*yajanti yajñar̄n̄ kratubhir̄ yam ādṛtā
bhavanta āmnāya-vidhāna-kovidāḥ
sa eva viṣṇur̄ varado 'stu vā paro
dāsyāmi amuṣmai kṣitīm īpsitām mune*

yajanti—worship; *yajñam*—who is the enjoyer of sacrifice; *kratubhiḥ*—by the different paraphernalia for sacrifice; *yam*—unto the Supreme Person; *ādṛtāḥ*—very respectfully; *bhavantah*—all of you; *āmnāya-vidhāna-kovidāḥ*—great saintly persons fully aware of the Vedic principles of performing sacrifice; *sah*—that; *eva*—indeed; *viṣṇuh*—is Lord Viṣṇu, the Supreme Personality of Godhead; *vara-dāḥ*—either He is prepared to give benedictions; *astu*—He becomes; *vā*—or; *parah*—comes as an enemy; *dāsyāmi*—I shall give; *amuṣmai*—unto Him (unto Lord Viṣṇu, Vāmanadeva); *kṣitīm*—the tract of land; *īpsitām*—whatever He has desired; *mune*—O great sage.

TRANSLATION

O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.

PURPORT

As stated by Lord Śiva:

*ārādhanānāṁ sarveśāṁ
viṣṇor̄ ārādhanām param
tasmāt paratarāṁ devi
tadīyānāṁ samarcanam
(Padma Purāṇa)*

Although in the *Vedas* there are recommendations for worshiping many demigods, Lord Viṣṇu is the Supreme Person, and worship of Viṣṇu is the ultimate goal of life. The Vedic principles of the *varṇāśrama* institution are meant to organize society to prepare everyone to worship Lord Viṣṇu.

*varṇāśramācārvatā
puruṣena paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam*

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead.” (*Viṣṇu Purāṇa* 3.8.9) One must ultimately worship Lord Viṣṇu, and for that purpose the *varṇāśrama* system organizes society into *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, *brahmacārīs*, *grhasthas*, *vānaprasthas* and *sannyāsīs*. Bali Mahārāja, having been perfectly educated in devotional service by his grandfather Prahlāda Mahārāja, knew how things are to be done. He was never to be misguided by anyone, even by a person who happened to be his so-called spiritual master. This is the sign of full surrender. Bhaktivinoda Ṭhākura said:

*mārabi rākhabi—yo icchā tohārā
nitya-dāsa-prati tuyā adhikārā*

When one surrenders to Lord Viṣṇu, one must be prepared to abide by His orders in all circumstances, whether He kills one or gives one protection. Lord Viṣṇu must be worshiped in all circumstances.

TEXT 12

यद्यप्यसावधर्मेण मां बन्धीयादनागसम् ।
तथा प्येनं न हिंसिष्ये मीतं ब्रह्मतनुं रिपुम् ॥१२॥

*yadyapy asāv adharmaṇa
mām badhnīyād anāgasam*

*tathāpy enam na hirṇsiye
bhītam brahma-tanum ripum*

yadyapi—although; *asau*—Lord Viṣṇu; *adharmeṇa*—crookedly, without reference to the straight way; *mām*—me; *badhnīyāt*—kills; *anāgasam*—although I am not sinful; *tathāpi*—still; *enam*—against Him; *na*—not; *hirṇsiye*—I shall take any retaliation; *bhītam*—because He is afraid; *brahma-tanum*—having assumed the form of a *brāhmaṇa-brahmacārī*; *ripum*—even though He is my enemy.

TRANSLATION

Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.

PURPORT

If Lord Viṣṇu as He is had come to Bali Mahārāja and asked him to do something, Bali Mahārāja certainly would not have refused His request. But to enjoy a little humor between Himself and His devotee, the Lord covered Himself as a *brāhmaṇa-brahmacārī* and thus came to Bali Mahārāja to beg for only three feet of land.

TEXT 13

एष वा उत्तमश्लोको न जिहासति यद् यशः ।
हत्वा मैनां हरेद् युद्धे शयीत निहतो मया ॥१३॥

*eṣa vā uttamaśloko
na jihāsati yad yaśah
hatvā maināṁ hared yuddhe
śayīta nihato mayā*

eṣah—this (*brahmacārī*); *vā*—either; *uttama-ślokaḥ*—is Lord Viṣṇu, who is worshiped by Vedic prayers; *na*—not; *jihāsati*—desires to give up; *yat*—because; *yaśah*—perpetual fame; *hatvā*—after killing; *mā*—

me; *enām*—all this land; *haret*—will take away; *yuddhe*—in the fight; *śayīta*—will lie down; *nihataḥ*—being killed; *maya*—by me.

TRANSLATION

If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.

PURPORT

Bali Mahārāja's statement that Viṣṇu would lie down having been killed is not the direct meaning, for Viṣṇu cannot be killed by anyone. Lord Viṣṇu can kill everyone, but He cannot be killed. Thus the real meaning of the words "lie down" is that Lord Viṣṇu would reside within the core of Bali Mahārāja's heart. Lord Viṣṇu is defeated by a devotee through devotional service; otherwise, no one can defeat Lord Viṣṇu.

TEXT 14

श्रीनुक उवाच

एवमश्रद्धितं शिष्यमनादेशकरं गुरुः ।
शशाप दैवप्रहितः सत्यसन्धं मनस्विनम् ॥१४॥

*śri-śuka uvāca
evam aśraddhitam śiṣyam
anādeśakaram guruh
śaśāpa daiva-prahitah
satya-sandham manasvinam*

śri-śukah uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *aśraddhitam*—who was not very respectful to the instruction of the spiritual master; *śiṣyam*—unto such a disciple; *anādeśa-karam*—who was not prepared to carry out the order of his spiritual master; *guruh*—the spiritual master (Śukrācārya); *śaśāpa*—cursed; *daiva-prahitah*—being inspired by the Supreme Lord; *satya-sandham*—one who was fixed in his truthfulness; *manasvinam*—who was of a highly elevated character.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master's instructions, he wanted to disobey his order.

PURPORT

The difference between the behavior of Bali Mahārāja and that of his spiritual master, Śukrācārya, was that Bali Mahārāja had already developed love of Godhead, whereas Śukrācārya, being merely a priest of routine rituals, had not. Thus Śukrācārya was never inspired by the Supreme Personality of Godhead to develop in devotional service. As stated by the Lord Himself in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ
bhajatāṁ pṛiti-pūrvakam
dadāmi buddhi-yogaṁ tam
yena māṁ upayānti te*

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.”

Devotees who actually engage in devotional service with faith and love are inspired by the Supreme Personality of Godhead. Vaiṣṇavas are never concerned with ritualistic *smārta-brāhmaṇas*. Śrīla Sanātana Gosvāmī has therefore compiled *Hari-bhakti-vilāsa* to guide the Vaiṣṇavas, who never follow the *smārta-viddhi*. Although the Supreme Lord is situated in the core of everyone's heart, unless one is a Vaiṣṇava, unless one is engaged in devotional service, one does not get sound advice by which to return home, back to Godhead. Such instructions are meant only for devotees. Therefore in this verse the word *daiva-prahitāḥ*, “being inspired by the Supreme Lord,” is important. Śukrācārya should have encouraged Bali Mahārāja to give everything to Lord Viṣṇu. This would have been a sign of love for the Supreme Lord. But he did not do so. On the contrary, he wanted to punish his devoted disciple by cursing him.

TEXT 15

दृढं पण्डितमान्यज्ञः स्तब्धोऽस्यसदुपेक्षया ।
मच्छासनातिगो यस्त्वमचिराद्ब्रश्यसे श्रियः॥१५॥

*dṛḍham paṇḍita-māny ajanah
stabdhoh sy asmad-upekṣayā
mac-chāsanātigo yas tvam
acirād bhraśyase śriyah*

dṛḍham—so firmly convinced or fixed in your decision; *paṇḍita-māni*—considering yourself very learned; *ajanah*—at the same time foolish; *stabdhah*—impudent; *asi*—you have become; *asmat*—of us; *upekṣayā*—by disregarding; *mat-sāsana-atigah*—surpassing the jurisdiction of my administration; *yah*—such a person (as you); *tvam*—yourself; *acirāt*—very soon; *bhraśyase*—will fall down; *śriyah*—from all opulence.

TRANSLATION

Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says that Bali Mahārāja was not *paṇḍita-māni*, or one who falsely assumes himself learned; rather, he was *paṇḍita-mānya-jñah*, one who is so learned that all other learned persons worship him. And because he was so learned, he could disobey the order of his so-called spiritual master. He had no fear of any condition of material existence. Anyone cared for by Lord Viṣṇu does not need to care about anyone else. Thus Bali Mahārāja could never be bereft of all opulences. The opulences offered by the Supreme Personality of Godhead are not to be compared to the opulences obtained by *karma-kāṇḍa*. In other words, if a devotee becomes very opulent, it is to be understood that his opulence is a gift of the Supreme Personality of Godhead. Such opulence will never be vanquished, whereas the opulence achieved by one's fruitive activity may be vanquished at any moment.

TEXT 16

एवं शस्त्रः स्वगुरुणा सत्यान् चलितो महान् ।
वामनाय ददावेनामर्चित्वोदकपूर्वकम् ॥१६॥

*evam śaptah sva-guruṇā
satyān na calito mahān
vāmanāya dadāv enām
arcitvodaka-pūrvakam*

evam—in this way; *śaptah*—being cursed; *sva-guruṇā*—by his own spiritual master; *satyāt*—from truthfulness; *na*—not; *calitah*—who moved; *mahān*—the great personality; *vāmanāya*—unto Lord Vāmanadeva; *dadau*—gave in charity; *enām*—all the land; *arcitvā*—after worshiping; *udaka-pūrvakam*—preceded by offering of water.

TRANSLATION

Śukadeva Gosvāmī continued: Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.

TEXT 17

विन्ध्यावलिस्तदागत्य पत्नी जालकमालिनी ।
आनिन्ये कलशं हैमवनेजन्यपां भृतम् ॥१७॥

*vindhyaivalis tadāgatya
patnī jālaka-mālinī
āninye kalaśam haimam
avanejany-apām bhṛtam*

vindhyaivalih—Vindhyaivali; *tadā*—at that time; *āgatya*—coming there; *patnī*—the wife of Mahārāja Bali; *jālaka-mālinī*—decorated with a necklace of pearls; *āninye*—caused to be brought; *kalaśam*—a water-pot; *haimam*—made of gold; *avanejani-apām*—with water for the sake of washing the Lord's feet; *bhṛtam*—filled.

TRANSLATION

Bali Mahārāja's wife, known as Vindhyaivali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

TEXT 18

यजमानः स्वयं तस्य श्रीमत् पादयुगं मुदा ।
अवनिज्यावहन्मूर्ध्नि तदपो विश्वपावनीः ॥१८॥

*yajamānaḥ svayam tasya
śrīmat pāda-yugam mudā
avanijyāvahan mūrdhni
tat apo viśva-pāvaniḥ*

yajamānaḥ—the worshiper (Bali Mahārāja); *svayam*—personally; *tasya*—of Lord Vāmanadeva; *śrīmat pāda-yugam*—the most auspicious and beautiful pair of lotus feet; *mudā*—with great jubilation; *avanijyā*—properly washing; *avahat*—took; *mūrdhni*—on his head; *tat*—that; *apah*—water; *viśva-pāvaniḥ*—which gives liberation to the whole universe.

TRANSLATION

Bali Mahārāja, the worshiper of Lord Vāmanadeva, jubilantly washed the Lord's lotus feet and then took the water on his head, for that water delivers the entire universe.

TEXT 19

तदासुरेन्द्रं दिवि देवतागणा
गन्धर्वविद्याधरसिद्धचारणाः ।
तत्कर्म सर्वेऽपि गृणन्त आर्जवं
प्रस्त्रनवर्षेवृषुमुदान्विताः ॥१९॥

*tadāsurenḍram divi devatā-gaṇā
gandharva-vidyādhara-siddha-cāraṇāḥ*

*tat karma sarve 'pi gr̄nanta ārjavān
prasūna-varṣair vavṛṣur mudānvitāḥ*

tadā—at that time; *asura-indram*—unto the King of the demons, Bali Mahārāja; *divi*—in the higher planetary system; *devatā-gaṇāḥ*—the residents known as the demigods; *gandharva*—the Gandharvas; *vidyādhara*—the Vidyādhara; *siddha*—the residents of Siddhaloka; *cāraṇāḥ*—the residents of Cāraṇaloka; *tat*—that; *karma*—action; *sarve api*—all of them; *gr̄nantaḥ*—declaring; *ārjavam*—plain and simple; *prasūna-varṣaiḥ*—with a shower of flowers; *vavṛṣuh*—released; *mudānvitāḥ*—being very pleased with him.

TRANSLATION

At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādhara, the Siddhas and the Cāraṇas, all being very pleased by Bali Mahārāja's simple, nonduplicious act, praised his qualities and showered upon him millions of flowers.

PURPORT

Ārjavam—simplicity or freedom from duplicity—is a qualification of a *brāhmaṇa* and a Vaiṣṇava. A Vaiṣṇava automatically acquires all the qualities of a *brāhmaṇa*.

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ*
(*Bhāg.* 5.18.12)

A Vaiṣṇava should possess the brahminical qualities such as *satya*, *śama*, *dama*, *titikṣā* and *ārjava*. There cannot be any duplicity in the character of a Vaiṣṇava. When Bali Mahārāja acted with unflinching faith and devotion unto the lotus feet of Lord Viṣṇu, this was very much appreciated by all the residents of the higher planetary system.

TEXT 20

नेदुष्टहृद्दुमयः सहस्रशो
गन्धवर्किपूरुषकिन्नरा जगुः ।

मनस्विनानेन कृतं सुदुष्करं
विद्वानदाद् यद् रिपवे जगत्रयम् ॥२०॥

*nedur muhur dundubhayaḥ sahasraśo
gandharva-kimpuruṣa-kinnarā jaguh
manasvinānena kṛtam suduṣkaram
vidvān adāt yad ripave jagat-trayam*

neduh—began to beat; *muhuh*—again and again; *dundubhayaḥ*—trumpets and kettledrums; *sahasraśah*—by thousands and thousands; *gandharva*—the residents of Gandharvaloka; *kimpuruṣa*—the residents of Kimpuruṣaloka; *kinnarāh*—and the residents of Kinnaraloka; *jaguh*—began to sing and declare; *manasvinā*—by the most exalted personality; *anena*—by Bali Mahārāja; *kṛtam*—was done; *su-duṣkaram*—an extremely difficult task; *vidvān*—because of his being the most learned person; *adāt*—gave Him a gift; *yat*—that; *ripave*—unto the enemy, Lord Viṣṇu, who was siding with Bali Mahārāja's enemies, the demigods; *jagat-trayam*—the three worlds.

TRANSLATION

The Gandharvas, the Kimpuruṣas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, “How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity.”

TEXT 21

तद् वामनं रूपमवर्धताद्गुतं
हरेरनन्तस्य गुणत्रयात्मकम् ।
भूः खं दिशो द्यौविवराः पयोधय-
स्तिर्यङ्गुदेवा ऋषयो यदासत ॥२१॥

*tad vāmanam rūpam avardhatādbhutam
harer anantasya guṇa-trayātmakam*

*bhūḥ kham diśo dyaur vivarāḥ payodhayas
tiryāñ-nṛ-devā ṛṣayo yad-āsata*

tat—that; *vāmanam*—incarnation of Lord Vāmana; *rūpam*—form; *avardhata*—began to increase more and more; *adbhutam*—certainly very wonderful; *hareḥ*—of the Supreme Personality of Godhead; *anantasya*—of the unlimited; *guṇa-traya-ātmakam*—whose body is expanded by the material energy, consisting of three modes (goodness, passion and ignorance); *bhūḥ*—the land; *kham*—the sky; *diśaḥ*—all directions; *dyauḥ*—the planetary systems; *vivarāḥ*—different holes of the universe; *payodhayah*—great seas and oceans; *tiryak*—lower animals, birds and beasts; *nṛ*—human beings; *devāḥ*—demigods; *ṛṣayah*—great saintly persons; *yat*—wherein; *āsata*—lived.

TRANSLATION

The unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

PURPORT

Bali Mahārāja wanted to give charity to Vāmanadeva, but the Lord expanded His body in such a way that He showed Bali Mahārāja that everything in the universe is already in His body. Actually, no one can give anything to the Supreme Personality of Godhead, for He is full in everything. Sometimes we see a devotee offering Ganges water to the Ganges. After taking his bath in the Ganges, a devotee takes a palmful of water and offers it back to the Ganges. Actually, when one takes a palmful of water from the Ganges, the Ganges does not lose anything, and similarly if a devotee offers a palmful of water to the Ganges, the Ganges does not increase in any way. But by such an offering, the devotee becomes celebrated as a devotee of mother Ganges. Similarly, when we offer anything with devotion and faith, what we offer does not belong to us, nor does it enrich the opulence of the Supreme Personality of Godhead. But

if one offers whatever he has in his possession, he becomes a recognized devotee. In this regard, the example is given that when one's face is decorated with a garland and sandalwood pulp, the reflection of one's face in a mirror automatically becomes beautiful. The original source of everything is the Supreme Personality of Godhead, who is our original source also. Therefore when the Supreme Personality of Godhead is decorated, the devotees and all living entities are decorated automatically.

TEXT 22

काये बलिस्तस्य महाविभूतेः
 सहत्विगाचार्यसदस्य एतत् ।
 ददर्श विश्वं त्रिगुणं गुणात्मके
 भूतेन्द्रियार्थाशयजीवयुक्तम् ॥२२॥

*kāye balis tasya mahā-vibhūteḥ
 saha-rtvik-ācārya-sadasya etat
 dadarśa viśvam tri-guṇam guṇātmake
 bhūtendriyārthāśaya-jīva-yuktam*

kāye—in the body; *balih*—Mahārāja Bali; *tasya*—of the Personality of Godhead; *mahā-vibhūteḥ*—of that person who is equipped with all wonderful opulences; *saha-rtvik-ācārya-sadasyaḥ*—with all the priests, *ācāryas* and members of the holy assembly; *etat*—this; *dadarśa*—saw; *viśvam*—the whole universe; *tri-guṇam*—made of three modes of material nature; *guṇa-ātmake*—in that which is the source of all such qualities; *bhūta*—with all the gross material elements; *indriya*—with the senses; *artha*—with the sense objects; *āśaya*—with mind, intelligence and false ego; *jīva-yuktam*—with all the living entities.

TRANSLATION

Bali Mahārāja, along with all the priests, *ācāryas* and members of the assembly, observed the Supreme Personality of Godhead's universal body, which was full of six opulences. That body contained everything within the universe, including all the gross

material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

PURPORT

In *Bhagavad-gītā*, the Supreme Personality of Godhead says, *aham sarvasya prabhavo mattah sarvam pravartate*: Kṛṣṇa is the origin of everything. *Vāsudevaḥ sarvam iti*: Kṛṣṇa is everything. *Mat-sthāni sarva-bhūtāni na cāham teṣv avasthitāḥ*: everything rests in the body of the Lord, yet the Lord is not everywhere. Māyāvādī philosophers think that since the Supreme Personality of Godhead, the Absolute Truth, has become everything, He has no separate existence. Their philosophy is called *advaita-vāda*. Actually, however, their philosophy is not correct. Here, Bali Mahārāja was the seer of the Personality of Godhead's universal body, and that body was that which was seen. Thus there is *dvaita-vāda*; there are always two entities—the seer and the seen. The seer is a part of the whole, but he is not equal to the whole. The part of the whole, the seer, is also one with the whole, but since he is but a part, he cannot be the complete whole at any time. This *acintya-bhedābheda*—simultaneous oneness and difference—is the perfect philosophy propounded by Lord Śrī Caitanya Mahāprabhu.

TEXT 23

रसामचष्टाङ्गितलेऽथ पादयो-
मर्हीं महीध्रान्पुरुषस्य जङ्घयोः ।
पतत्तिणो जानुनि विश्वमूर्ते-
रुवोर्गणं मारुतमिन्द्रसेनः ॥२३॥

*rasām acasṭāṅghri-tale 'tha pādayor
mahīṁ mahidhrān puruṣasya jaṅghayoh
patattriṇo jānuni viśva-mūrter
ūrvor gaṇam mārutam indrasenaḥ*

rasām—the lower planetary system; *acasṭa*—observed; *aṅghri-tale*—beneath the feet, or on the sole; *atha*—thereafter; *pādayoh*—on the

feet; *mahīm*—the surface of the land; *mahīdhrān*—the mountains; *puruṣasya*—of the giant Personality of Godhead; *janghayoh*—on the calves; *pataṭriṇah*—the flying living entities; *jānuni*—on the knees; *viśva-mūrteḥ*—of the form of the gigantic Lord; *ūrvoh*—on the thighs; *gaṇam mārutam*—varieties of air; *indra-senah*—Bali Mahārāja, who had obtained the soldiers of King Indra and who was situated in the post of Indra.

TRANSLATION

Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord's universal form. He saw on the Lord's feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

PURPORT

The universal situation is described herein in regard to the complete constitution of the Lord's gigantic universal form. The study of this universal form begins from the sole. Above the soles are the feet, above the feet are the calves, above the calves are the knees, and above the knees are the thighs. Thus the parts of the universal body, one after another, are described herein. The knees are the place of birds, and above that are varieties of air. The birds can fly over the mountains, and above the birds are varieties of air.

TEXT 24

सन्ध्यां विभोर्वाससि गुह्य ऐक्षत् ।
प्रजापतीञ्जघने आत्ममुख्यान् ।
नाम्यां नमः कुक्षिषु सप्तसिन्धू-
तुरुक्मस्योरसि चक्षमालाम् ॥२४॥

*sandhyāṁ vibhor vāsasi guhya aikṣat
prajāpatīñ jaghane ātma-mukhyān
nāmyāṁ nmaḥ kukiṣhu saptaśin̄dhū-*
turuκmasyorasi cakṣmālām ॥२४॥

*nābhyaṁ nabhaḥ kukṣiṣu sapta-sindhūn
urukramasyorasi carkṣa-mālām*

sandhyām—the evening twilight; *vibhōḥ*—of the Supreme; *vāsasi*—in the garment; *guhye*—on the private parts; *aikṣat*—he saw; *pra-jāpatīn*—the various Prajāpatis, who had given birth to all living entities; *jaghane*—on the hips; *ātma-mukhyān*—the confidential ministers of Bali Mahārāja; *nābhyaṁ*—on the navel; *nabhaḥ*—the whole sky; *kukṣiṣu*—on the waist; *sapta*—seven; *sindhūn*—oceans; *urukramasya*—of the Supreme Personality of Godhead, who was acting wonderfully; *urasi*—on the bosom; *ca*—also; *r̥kṣa-mālām*—the clusters of stars.

TRANSLATION

Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord's private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord's navel he saw the sky, on the Lord's waist he saw the seven oceans, and on the Lord's bosom he saw all the clusters of stars.

TEXTS 25–29

हृदज्ञं धर्मं स्तनयोर्मुरारे-
ऋतं च सत्यं च मनस्यथेन्दुम् ।
श्रियं च वक्षस्यरविन्दहस्तां
कण्ठे च सामानि समस्तरेफान् ॥२५॥
इन्द्रप्रधानानमरान्भुजेषु
तत्कर्णयोः ककुमो द्यौश्च मूर्धिन् ।
केशेषु मेघाञ्छ्वासनं नासिकाया-
मक्षणोश्च सूर्यं वदने च वह्निम् ॥२६॥
वाण्यां च छन्दांसि रसे जलेशं
भ्रुवोर्निषेधं च विधि च पक्षमसु ।

अहश्च रात्रिं च परस्य पुंसो
मन्युं ललाटेऽधर एव लोभम् ॥२७॥
स्पर्शे च कामं नृप रेतसाम्बः
पृष्ठे त्वधर्मं क्रमणेषु यज्ञम् ।
छायासु मृत्युं हसिते च मायां
तनूरुहेष्वोषधिजातयश्च ॥२८॥
नदीश्च नाडीषु शिला नखेषु
बुद्धावजं देवगणानृषींश्च ।
प्राणेषु गात्रे स्थिरजङ्घमानि
सर्वाणि भूतानि ददर्श वीरः ॥२९॥

*hṛdy aṅga dharmam stanayor murarer
ṛtam ca satyam ca manasy athendum
śriyam ca vakṣasy aravinda-hastam
kaṇṭhe ca sāmāni samasta-rephān*

*indra-pradhānān amarān bhujeṣu
tat-karṇayayoḥ kakubho dyauś ca mūrdhni
keṣeṣu meghān chvasanām nāsikāyām
akṣṇos ca sūryān vadane ca vahnim*

*vāṇyām ca chandāṁsi rase jaleśām
bhruvor niṣedham ca vidhim ca pakṣmasu
ahaś ca rātrīm ca parasya puṁso
manyūn lalāte 'dhara eva lobham*

*sparše ca kāmarān nrpa retasāmbhaḥ
prṣṭhe tv adharmaṁ kramaṇeṣu yajñam
chāyāsu mrtyum hasite ca māyām
tanū-ruheṣv oṣadhi-jātayaś ca*

*nadiś ca nādiṣu śilā nakheṣu
buddhāv ajanā deva-gaṇān ṛṣīmś ca*

*prāṇeṣu gātre sthira-jāṅgamāni
sarvāṇi bhūtāni dadarśa vīraḥ*

hṛdi—within the heart; *aṅga*—my dear King Parīkṣit; *dharmaṁ*—religion; *stanayoh*—on the bosom; *murāreh*—of Murāri, the Supreme Personality of Godhead; *rtam*—very pleasing words; *ca*—also; *satyam*—truthfulness; *ca*—also; *manasi*—in the mind; *atha*—thereafter; *indum*—the moon; *śriyam*—the goddess of fortune; *ca*—also; *vakṣasi*—on the chest; *aravinda-hastām*—who always carries a lotus flower in her hand; *kanṭhe*—on the neck; *ca*—also; *sāmāni*—all the *Vedas* (*Sāma*, *Yajur*, *Rk* and *Atharva*); *samasta-rephān*—all sound vibrations; *indra-pradhānān*—headed by King Indra; *amarān*—all the demigods; *bhujेषु*—on the arms; *tat-karṇayoh*—on the ears; *kakubhāḥ*—all the directions; *dyauḥ ca*—the luminaries; *mūrdhni*—on the top of the head; *keśeṣu*—within the hair; *meghān*—the clouds; *śvasanam*—breathing air; *nāsikāyām*—on the nostrils; *akṣnoḥ ca*—in the eyes; *sūryam*—the sun; *vadane*—in the mouth; *ca*—also; *vahnim*—fire; *vāṇyām*—in His speech; *ca*—also; *chandāṁsi*—the Vedic hymns; *rāse*—in the tongue; *jala-iśam*—the demigod of the water; *bhruvoh*—on the eyebrows; *niṣedham*—warnings; *ca*—also; *vidhim*—regulative principles; *ca*—also; *pakṣmasu*—in the eyelids; *ahāḥ ca*—daytime; *rātrim*—night; *ca*—also; *parasya*—of the supreme; *pūṁsaḥ*—of the person; *manyum*—anger; *lalāṭe*—on the forehead; *adhare*—on the lips; *eva*—indeed; *lobham*—greed; *sparśe*—in His touch; *ca*—also; *kāmam*—lusty desires; *nṛpa*—O King; *retasā*—by semen; *ambhāḥ*—water; *prsthē*—on the back; *tu*—but; *adharmam*—irreligion; *kramāneṣu*—in the wonderful activities; *yajñam*—fire sacrifice; *chāyāsu*—in the shadows; *mṛtyum*—death; *hasite*—in His smiling; *ca*—also; *māyām*—the illusory energy; *tanū-ruheṣu*—in the hair on the body; *oṣadhi-jātayah*—all species of drugs, herbs and plants; *ca*—and; *nadiḥ*—the rivers; *ca*—also; *nāḍiṣu*—in the veins; *śilāḥ*—stones; *nakheṣu*—in the nails; *buddhau*—in the intelligence; *ajam*—Lord Brahmā; *deva-gaṇān*—the demigods; *r̥ṣīn ca*—and the great sages; *prāṇeṣu*—in the senses; *gātre*—in the body; *sthira-jāṅgamāni*—moving and stationary; *sarvāṇi*—all of them; *bhūtāni*—living entities; *dadarśa*—saw; *vīraḥ*—Bali Mahārāja.

TRANSLATION

My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.

TEXT 30

सर्वात्मनीदं भुवनं निरीक्ष्य
 सर्वेऽसुराः कश्मलमापुरङ् ।
 सुदर्शनं चक्रमसद्यतेजो
 धनुश शार्ङ्गं स्तनयित्नुघोषम् ॥३०॥

*sarvātmanīdaṁ bhuvanam nirikṣya
 sarve 'surāḥ kaśmalam āpur aṅga
 sudarśanaṁ cakram asahya-tejo
 dhanuś ca śārṅgaṁ stanayitnu-ghoṣam*

sarva-ātmani—in the supreme whole, the Supreme Personality of Godhead; *idam*—this universe; *bhuwanam*—the three worlds; *nirikṣya*—by observing; *zarve*—all; *asurāḥ*—the demons, the associates of Bali Mahārāja; *kaśmalam*—lamentation; *āpuḥ*—received; *aṅga*—O King; *sudarśanam*—named Sudarśana; *cakram*—the disc; *asahya*—unbearable; *tejah*—the heat of which; *dhanuh ca*—and the bow; *sāringam*—named Sāringa; *stanayitnu*—the resounding of assembled clouds; *ghoṣam*—sounding like.

TRANSLATION

O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord's hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

TEXT 31

पर्जन्यधोषो जलजः पाञ्चजन्यः
कौमोदकी विष्णुगदा तरस्विनी ।
विद्याधरोऽसि: शतचन्द्रयुक्त-
स्तूणोत्तमावक्षयसायकौ च ॥ ३१ ॥

*parjanya-ghoṣo jalajah pāñcajanyaḥ
kaumodakī viṣṇu-gadā tarasvinī
vidyādharo 'siḥ śata-candra-yuktas
tūṇottamāv akṣayasāyakau ca*

parjanya-ghoṣah—having a sound vibration like that of the clouds; *jalajah*—the Lord's conchshell; *pāñcajanyaḥ*—which is known as Pāñcajanya; *kaumodakī*—known by the name Kaumodakī; *viṣṇu-gadā*—the club of Lord Viṣṇu; *tarasvinī*—with great force; *vidyādharaḥ*—named Vidyādhara; *asiḥ*—the sword; *śata-candra-*

yuktaḥ—with a shield decorated with hundreds of moons; *tūṇa-ut-tamau*—the best of quivers; *akṣayasāyakau*—named Akṣayasāyaka; *ca*—also.

TRANSLATION

The Lord's conchshell, named Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, the best of quivers—all of these appeared together to offer prayers to the Lord.

TEXTS 32-33

सुनन्दमुख्या उपतस्थुरीशं
 पार्षदमुख्याः सहलोकपालाः ।
 स्फुरत्कीरटाङ्गदमीनकुण्डलः
 श्रीवत्सरत्नोत्तममेखलाम्बरैः ॥३२॥
 मधुव्रतस्वग्वनमालयावृतो
 राज राजन्भगवानुरुक्मः ।
 क्षितिं पदैकेन बलेर्विचक्रमे
 नभः शरीरेण दिशश्च बाहुभिः ॥३३॥

sunanda-mukhyā upatasthur iśam
pārṣada-mukhyāḥ saha-loka-pālāḥ
sphurat-kirīṭāṅgada-mīna-kuṇḍalaḥ
śrīvatsa-ratnottama-mekhalāmbaraiḥ

madhuvrata-srag-vanamālayāvṛto
rāraja rājan bhagavān urukramaḥ
kṣitīm padaikena baler vicakrame
nabhaḥ śarīrena diśāś ca bāhubhiḥ

sunanda-mukhyāḥ—the associates of the Lord headed by Sunanda; *upatasthuh*—began to offer prayers; *iśam*—unto the Supreme

Personality of Godhead; *pāṛṣada-mukhyāḥ*—other chiefs of the associates; *saha-loka-pālāḥ*—with the predominant deities of all the planets; *śphurat-kirīṭa*—with a brilliant helmet; *aṅgada*—bracelets; *mīna-kundalāḥ*—and earrings in the shape of fish; *śrīvatsa*—the hair named Śrivatsa on His bosom; *ratna-uttama*—the best of jewels (Kaustubha); *mekhalā*—belt; *ambaraiḥ*—with yellow garments; *madhu-vrata*—of bees; *sraṅ*—in which there was a garland; *vanamālayā*—by a flower garland; *āvṛtaḥ*—covered; *rarāja*—predominantly manifested; *rājan*—O King; *bhagavān*—the Supreme Personality of Godhead; *urukramāḥ*—who is prominent by His wonderful activities; *kṣitim*—the whole surface of the world; *padā ekena*—by one footprint; *baleḥ*—of Bali Mahārāja; *vicakrame*—covered; *nabhaḥ*—the sky; *śarīreṇa*—by His body; *diśaḥ ca*—and all directions; *bāhubhīḥ*—by His arms.

TRANSLATION

These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord's bosom were the lock of hair called Śrivatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footprint, the sky with His body, and all directions with His arms.

PURPORT

One might argue, "Since Bali Mahārāja promised Vāmanadeva only the land occupied by His steps, why did Lord Vāmanadeva occupy the sky also?" In this regard, Śrīla Jīva Gosvāmī says that the steps include everything, downward and upward. When one stands up, he certainly occupies certain parts of the sky and certain portions of the earth below his feet. Thus there was nothing uncommon for the Supreme Personality of Godhead when He occupied the entire sky with His body.

TEXT 34

पदं द्वितीयं क्रमतव्विविष्टपं
 न वै तृतीयाय तदीयमण्वपि ।
 उरुक्रमस्याङ्ग्रिरूपर्युपर्यथो
 महर्जनाभ्यां तपसः परं गतः ॥३४॥

*padam dvitiyam kramatas triviṣṭapam
 na vai trtiyāya tadiyam anu api
 urukramasyāṅghrir upary upary atho
 mahar-janābhyaṁ tapasah param gataḥ*

padam—step; *dvitiyam*—second; *kramataḥ*—advancing; *tri-*
viṣṭapam—all of the heavenly planets; *na*—not; *vai*—indeed;
trtiyāya—for the third step; *tadiyam*—of the Lord; *anu api*—only a
 spot of land remained; *urukramasya*—of the Supreme Personality of
 Godhead, who performs uncommon activities; *aṅghriḥ*—steps occupying
 above and below; *upari upari*—higher and higher; *atho*—now; *maha-*
janābhyaṁ—than Maharloka and Janaloka; *tapasah*—that Tapoloka;
param—beyond that; *gataḥ*—approached.

TRANSLATION

As the Lord took His second step, He covered the heavenly planets. And not even a spot remained for the third step, for the Lord's foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.

PURPORT

When the Lord's footstep exceeded the height of all the *lokas*, including Maharloka, Janaloka, Tapoloka and Satyaloka, His nails certainly pierced the covering of the universe. The universe is covered by the five material elements (*bhūmir āpo 'nalo vāyuḥ kham*). As stated in the *sāstra*, these elements are in layers, each ten times thicker than the previous one. Nonetheless, the nails of the Lord pierced through all these layers and made a hole penetrating into the spiritual world. From this

hole, the water of the Ganges infiltrated into this material world, and therefore it is said, *pada-nakha-nīra-janita-jana-pāvana* (*Daśāvatāra-stotra* 5). Because the Lord kicked a hole in the covering of the universe, the water of the Ganges came into this material world to deliver all the fallen souls.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled “Bali Mahārāja Surrenders the Universe.”

CHAPTER TWENTY-ONE

Bali Mahārāja Arrested by the Lord

This chapter describes how Lord Viṣṇu, desiring to advertise the glories of Bali Mahārāja, arrested him for not fulfilling his promise in regard to the Lord's third step.

With the second step the Supreme Personality of Godhead reached the topmost planet of the universe, Brahmaloka, which He diminished in beauty by the effulgence of His toenails. Thus Lord Brahmā, accompanied by great sages like Marīci and the predominating deities of all the higher planets, offered humble prayers and worship to the Lord. They washed the Lord's feet and worshiped Him with all paraphernalia. Rkṣarāja, Jāmbavān, played his bugle to vibrate the glories of the Lord. When Bali Mahārāja was deprived of all his possessions, the demons were very angry. Although Bali Mahārāja warned them not to do so, they took up weapons against Lord Viṣṇu. All of them were defeated, however, by Lord Viṣṇu's eternal associates, and, in accordance with Bali Mahārāja's order, they all entered the lower planets of the universe. Understanding Lord Viṣṇu's purpose, Garuḍa, the carrier of Lord Viṣṇu, immediately arrested Bali Mahārāja with the ropes of Varuṇa. When Bali Mahārāja was thus reduced to a helpless position, Lord Viṣṇu asked him for the third step of land. Because Lord Viṣṇu appreciated Bali Mahārāja's determination and integrity, when Bali Mahārāja was unable to fulfill his promise, Lord Viṣṇu ascertained that the place for him would be the planet Sutala, which is better than the planets of heaven.

TEXT 1

श्रीशुक उवाच

सत्यं समीक्ष्याब्जभवो नखेन्दुभि-
र्हतखधामद्युतिरावृतोऽभ्यगात् ।

मरीचिमिश्रा ऋषयो वृहद्रताः
सनन्दनाद्या नरदेव योगिनः ॥ १ ॥

śrī-śuka uvāca
satyam̄ samīkṣyābja-bhavo nakhendubhir
hata-svadhāma-dyutir āvṛto 'bhyagāt
marīci-miśrā ṛṣayo bṛhad-vratāḥ
sanandanādyā nara-deva yogināḥ

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; satyam—the planet Satyaloka; samīkṣya—by observing; abja-bhavaḥ—Lord Brahmā, who appeared on the lotus flower; nakh-indubhiḥ—by the effulgence of the nails; hata—having been reduced; sva-dhāma-dyutih—the illumination of his own residence; āvṛtaḥ—being covered; abhyagāt—came; marīci-miśrāḥ—with sages like Marīci; ṛṣayah—great saintly persons; bṛhat-vratāḥ—all of them absolutely brahma-cārī; sanandana-ādyāḥ—like Sanaka, Sanātana, Sanandana and Sanat-kumāra; nara-deva—O King; yogināḥ—greatly powerful mystics.

TRANSLATION

Śukadeva Gosvāmī continued: When Lord Brahmā, who was born of a lotus flower, saw that the effulgence of his residence, Brahma-loka, had been reduced by the glaring effulgence from the toenails of Lord Vāmanadeva, he approached the Supreme Personality of Godhead. Lord Brahmā was accompanied by all the great sages, headed by Marīci, and by yogis like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahmā and his associates seemed insignificant.

TEXTS 2-3

वेदोपवेदा नियमा यमान्विता-
स्तर्केतिहासाङ्गपुराणसंहिताः ।
ये चापरे योगसमीरदीपित-
ज्ञानाप्निना रन्धितकर्मकलमषाः ॥ २ ॥

ववन्दिरे यत्सरणानुभावतः
 स्वायम्भूवं धाम गता अकर्मकम् ।
 अथाङ्ग्रये प्रोन्नमिताय विष्णो-
 रुपाहरत् पश्चभवोऽर्हणोदकम् ।
 समर्च्य भक्त्याभ्यगृणाच्छुचिश्रवा
 यन्नाभिपङ्केऽरुहसंभवः स्वयम् ॥ ३ ॥

*vedopavedā niyamā yamānvitāḥ
 tarketihāsāṅga-purāṇa-saṁhitāḥ
 ye cāpare yoga-samīra-dīpita-
 jñānāgninā randhita-karma-kalmaṣāḥ*

*vavandire yat-smaraṇānubhāvataḥ
 svāyambhuvam dhāma gatā akarmakam
 athāṅghraye pronnāmitāya viṣṇor
 upāharat padma-bhavo 'rhaṇodakam
 samarcya bhaktyābhyaagrñāc chuci-śravā
 yan-nābhi-paṅkeruha-sambhavaḥ svayam*

veda—the four *Vedas* (*Sāma*, *Yajur*, *Rg* and *Atharva*), the original knowledge given by the Supreme Personality of Godhead; *upavedāḥ*—the complementary and supplementary Vedic knowledge, like *Āyur-veda* and *Dhanur-veda*; *niyamāḥ*—regulative principles; *yama*—controlling processes; *anvitāḥ*—fully expert in such matters; *tarka*—logic; *itihāsa*—history; *āṅga*—Vedic education; *purāṇa*—old history recorded in the stories of the *Purāṇas*; *saṁhitāḥ*—Vedic complementary studies like the *Brahma-saṁhitā*; *ye*—others; *ca*—also; *apare*—other than Lord Brahmā and his associates; *yoga-samīra-dīpita*—ignited by the air of mystic *yoga* practice; *jñāna-agrinā*—by the fire of knowledge; *randhita-karma-kalmaṣāḥ*—those for whom all pollution of fruitive activities has been stopped; *vavandire*—offered their prayers; *yat-smaraṇa-anubhāvataḥ*—simply by meditating on whom; *svāyambhuvam*—of Lord Brahmā; *dhāma*—the residence; *gatāḥ*—had achieved; *akarmakam*—which cannot be achieved by fruitive activities; *atha*—thereupon; *āṅghraye*—unto the lotus feet; *pronnāmitāya*—

offered obeisances; *vīṣṇoh*—of Lord Viṣṇu; *upāharat*—offered worship; *padma-bhavaḥ*—Lord Brahmā, who appeared from the lotus flower; *arhaṇa-udakam*—oblation by water; *samarcyā*—worshiping; *bhaktyā*—in devotional service; *abhyagṛṇāt*—pleased him; *śuci-śravāḥ*—the most celebrated Vedic authority; *yat-nābhi-paṅkeruha-sambhavaḥ svayam*—Lord Brahmā, who personally appeared from the lotus in the navel of whom (the Personality of Godhead).

TRANSLATION

Among the great personalities who came to worship the lotus feet of the Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as *kalpa* [dealing with old historical incidents]. Others were experts in the Vedic corollaries like *Brahma-saṁhitā*, all the other knowledge of the Vedas [*Sāma*, *Yajur*, *Rg* and *Atharva*], and also the supplementary Vedic knowledge [*Āyur-veda*, *Dhanur-veda*, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of *yoga*. And still others were those who had attained residence in *Brahmaloka* not by ordinary karma but by advanced Vedic knowledge. After devotedly worshiping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahmā, who was born of the lotus emanating from Lord Viṣṇu's navel, offered prayers to the Lord.

TEXT 4

धातुः कमण्डलुजलं तदुरुक्रमस्य
पादावनेजनपवित्रतया नरेन्द्र ।
स्वर्धुन्यभूत्रभसि सा पतती निमार्ष्टि
लोकत्रयं भगवतो विशदेव कीर्तिः ॥ ४ ॥

*dhātuḥ kamaṇḍalu-jalam tad urukramasya
pādāvanejana-pavitratayā narendra
svardhuny abhūn nabhasi sā patati nimārṣṭi
loka-trayam bhagavato viśadeva kīrtih*

dhātuḥ—of Lord Brahmā; *kamandalu-jalam*—water from the *kamandalu*; *tat*—that; *urukramasya*—of Lord Viṣṇu; *pāda-avanejanapavitratayā*—because of washing the lotus feet of Lord Viṣṇu and thus being transcendently pure; *nara-indra*—O King; *svardhunī*—the river named Svardhunī of the celestial world; *abhūt*—so became; *nabhasi*—in outer space; *sā*—that water; *patati*—flowing down; *nimārṣṭi*—purifying; *loka-trayam*—the three worlds; *bhagavataḥ*—of the Supreme Personality of Godhead; *viśadā*—so purified; *iva*—just like; *kirtih*—the fame or the glorious activities.

TRANSLATION

O King, the water from Lord Brahmā's *kamandalu* washed the lotus feet of Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.

PURPORT

Here we understand that the Ganges began when the water from Lord Brahmā's *kamandalu* washed the lotus feet of Lord Vāmanadeva. But in the Fifth Canto it is stated that the Ganges began when Vāmanadeva's left foot pierced the covering of the universe so that the transcendental water of the Causal Ocean leaked through. And elsewhere it is also stated that Lord Nārāyaṇa appeared as the water of the Ganges. The water of the Ganges, therefore, is a combination of three transcendental waters, and thus the Ganges is able to purify the three worlds. This is the description given by Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 5

ब्रह्मादयो लोकनाथः स्वनाथाय समादृताः ।
सानुगा बलिमाजहुः संक्षिप्तमविभूतये ॥ ५ ॥

*brahmādayo loka-nāthāḥ
sva-nāthāya samādṛtāḥ*

sānugā balim ājahrūḥ
saṅkṣiptātma-vibhūtaye

brahma-ādayah—great personalities, headed by Lord Brahmā; *loka-nāthāḥ*—the predominating deities of various planets; *sva-nāthāya*—unto their supreme master; *samādṛtāḥ*—with great respect; *sā-anugāḥ*—with their respective followers; *balim*—different paraphernalia of worship; *ājahrūḥ*—collected; *saṅkṣipta-ātma-vibhūtaye*—unto the Lord, who had expanded His personal opulence but had now reduced His size to the Vāmana form.

TRANSLATION

Lord Brahmā and all the predominating deities of the various planetary systems began to worship Lord Vāmanadeva, their supreme master, who had reduced Himself from His all-pervading form to His original form. They collected all the ingredients and paraphernalia for this worship.

PURPORT

Vāmanadeva first expanded Himself to the universal form and then reduced Himself to the original Vāmana-rūpa. Thus He acted exactly like Lord Kṛṣṇa, who, at the request of Arjuna, first showed His universal form and later resumed His original form as Kṛṣṇa. The Lord can assume any form He likes, but His original form is that of Kṛṣṇa (*kṛṣṇas tu bhagavān svayam*). According to the capacity of the devotee, the Lord assumes various forms so that the devotee can handle Him. This is His causeless mercy. When Lord Vāmanadeva resumed His original form, Lord Brahmā and his associates collected various paraphernalia for worship with which to please Him.

TEXTS 6-7

तोयैः समर्हणैः स्त्रिमिद्व्यगन्धानुलेपनैः । धूपैदीपैः सुरभिर्लजाक्षतफलाङ्गौः ॥ ६ ॥	स्तवनैर्जयशब्दैश्च तद्रीर्यमहिमाङ्गैः । नृत्यवादित्रगीतैश्च शङ्खदुन्दुभिनःखनैः ॥ ७ ॥
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*toyaiḥ samarhaṇaiḥ sragbhīr
divya-gandhānulepanaiḥ
dhūpair dīpaiḥ surabhībhīr
lājākṣata-phalāṅkuraiḥ*

*stavanair jaya-śabdaiś ca
tat-vīrya-mahimāṅkitaiḥ
nr̥tya-vāditra-gītaiś ca
śaṅkha-dundubhi-nīḥsvanaiḥ*

toyaiḥ—by water required for washing the lotus feet and bathing; *samarhaṇaiḥ*—by *pādya*, *arghya* and other such items for worshiping the Lord; *sragbhīḥ*—by flower garlands; *divya-gandha-anulepanaiḥ*—by many kinds of pulp, like sandalwood and *aguru*, to smear upon the body of Lord Vāmanadeva; *dhūpaiḥ*—by incense; *dīpaiḥ*—by lamps; *surabhībhīḥ*—all of them extremely fragrant; *lāja*—by fried paddies; *akṣata*—by unbroken grains; *phala*—by fruits; *āṅkuraiḥ*—by roots and sprouts; *stavanaiḥ*—by offering prayers; *jaya-śabdaiḥ*—by saying “*jaya, jaya*”; *ca*—also; *tat-vīrya-mahimā-āṅkitaiḥ*—which indicated the glorious activities of the Lord; *nr̥tya-vāditra-gītaiḥ ca*—by dancing, playing various musical instruments, and singing songs; *śaṅkha*—of vibrating conchshells; *dundubhi*—of the beating on kettledrums; *nīḥsvanaiḥ*—by the sound vibrations.

TRANSLATION

They worshiped the Lord by offering fragrant flowers, water, *pādya* and *arghya*, sandalwood pulp and *aguru* pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted “*Jaya! Jaya!*” They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.

TEXT 8

जाम्बवानृक्षराजस्तु भेरीशब्दैर्मनोजवः ।
विजयं दिक्षु सर्वासु महोत्सवमधोषयत् ॥ ८ ॥

*jāmbavān rkṣa-rājas tu
bherī-śabdair mano-javah
vijayam diksū sarvāsu
mahotsavam aghoṣayat*

jāmbavān—who was named Jāmbavān; *rkṣa-rājah tu*—the king in the form of a bear also; *bherī-śabdaiḥ*—by sounding the bugle; *mano-javah*—in mental ecstasy; *vijayam*—victory; *diksū*—in all directions; *sarvāsu*—everywhere; *mahā-utsavam*—festival; *aghoṣayat*—declared.

TRANSLATION

Jāmbavān, king of the bears, also joined in the ceremony. Sounding his bugle in all directions, he declared a great festival for Lord Vāmanadeva's victory.

TEXT 9

महीं सर्वा॑ हृतां दृष्टा॒ त्रिपदव्याजयाच्यया॑ ।
ऊचुः॒ स्वभर्तुरसुरा॑ दीक्षितस्यात्यमर्षिताः॒ ॥ ९ ॥

*mahiṁ sarvāṁ hṛtāṁ dr̄ṣṭvā
tripada-vyāja-yācñayā
ūcuḥ sva-bhartur asurā
dikṣitasyātyamarṣitāḥ*

mahiṁ—land; *sarvām*—all; *hṛtām*—lost; *dr̄ṣtvā*—after seeing; *tripada-vyāja-yācñayā*—by simply asking three steps of land; *ūcuḥ*—said; *sva-bhartuh*—of their master; *asurāḥ*—the demons; *dikṣitasya*—of Bali Mahārāja, who was so determined in the sacrifice; *ati*—very much; *amarṣitāḥ*—for whom the function was unbearable.

TRANSLATION

When the demoniac followers of Mahārāja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows.

TEXT 10

न वायं ब्रह्मबन्धुर्विष्णुर्मायाविनां वरः ।
द्विजरूपप्रतिञ्छबो देवकार्यं चिकीर्षति ॥१०॥

*na vāyam brahma-bandhur
viṣṇur māyāvinām varah
dvija-rūpa-praticchanno
deva-kāryam cikīrṣati*

na—not; *vā*—either; *ayam*—this; *brahma-bandhuḥ*—Vāmanadeva, in the form of a *brāhmaṇa*; *viṣṇuh*—He is Lord Viṣṇu Himself; *māyāvinām*—of all cheaters; *varah*—the greatest; *dvija-rūpa*—by assuming the form of a *brāhmaṇa*; *praticchannaḥ*—is disguised for the purpose of cheating; *deva-kāryam*—the interest of the demigods; *cikīrṣati*—He is trying for.

TRANSLATION

“This Vāmana is certainly not a *brāhmaṇa* but the best of cheaters, Lord Viṣṇu. Assuming the form of a *brāhmaṇa*, He has covered His own form, and thus He is working for the interests of the demigods.

TEXT 11

अनेन याचमानेन शत्रुणा वदुरूपिणा ।
सर्वस्वं नो हृतं भर्तुन्यस्तदण्डस्य बर्हिषि ॥११॥

*anena yācamānena
śatruṇā vaṭu-rūpiṇā
sarvasvam no hṛtam bhartur
nyasta-danḍasya barhiṣi*

anena—by Him; *yācamānena*—who is in the position of a beggar; *śatruṇā*—by the enemy; *vaṭu-rūpiṇā*—in the form of a *brahmacārī*; *sarvasvam*—everything; *nah*—our; *hṛtam*—has been taken away; *bhartuḥ*—of our master; *nyasta*—had been given up; *danḍasya*—of

whom the power of giving punishment; *barhiṣi*—because of taking the vow of a ritualistic ceremony.

TRANSLATION

“Our lord, Bali Mahārāja, because of his position in performing the yajña, has given up the power to punish. Taking advantage of this, our eternal enemy, Viṣṇu, dressed in the form of a brahma-cāri beggar, has taken away all his possessions.

TEXT 12

सत्यव्रतस्य सततं दीक्षितस्य विशेषतः ।
नानृतं भाषितुं शक्यं ब्रह्मण्यस्य दयावतः ॥१२॥

*satya-vratasya satatam
dikṣitasya viśeṣataḥ
nānṛtam bhāṣitum śakyam
brahmaṇyasya dayāvataḥ*

satya-vratasya—of Mahārāja Bali, who is fixed in truthfulness; *satatam*—always; *dikṣitasya*—of he who was initiated into performing *yajña*; *viśeṣataḥ*—specifically; *na*—not; *anṛtam*—untruth; *bhāṣitum*—to speak; *śakyam*—is able; *brahmaṇyasya*—to the brahminical culture, or to the *brāhmaṇa*; *dayā-vataḥ*—of he who is always kind.

TRANSLATION

“Our lord, Bali Mahārāja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brāhmaṇas, and he cannot at any time speak lies.

TEXT 13

तसादस्य वधो धर्मो भर्तुः शुश्रूषणं च नः ।
इत्यायुधानि जगृहुवलेरनुचरासुराः ॥१३॥

*tasmād asya vadho dharmo
 bhartuh śuśrūṣānam ca nah
 ity āyudhāni jagrhur
 baleḥ anucarāsuraḥ*

tasmāt—therefore; *asya*—of this *brahmacārī* Vāmana; *vadhaḥ*—the killing; *dharmaḥ*—is our duty; *bhartuh*—of our master; *śuśrūṣanam* *ca*—and it is the way of serving; *nah*—our; *iti*—thus; *āyudhāni*—all kinds of weapons; *jagrhuḥ*—they took up; *baleḥ*—of Bali Mahārāja; *anucara*—followers; *asurāḥ*—all the demons.

TRANSLATION

“Therefore it is our duty to kill this Vāmanadeva, Lord Viṣṇu. It is our religious principle and the way to serve our master.” After making this decision, the demoniac followers of Mahārāja Bali took up their various weapons with a view to killing Vāmanadeva.

TEXT 14

ते सर्वे वामनं हन्तुं शूलपट्टिशपाणयः ।
 अनिच्छन्तो बले राजन् प्राद्रवज्ञातमन्यवः ॥१४॥

*te sarve vāmanam hantum
 śūla-paṭṭiśa-pāṇayah
 anicchantaḥ bale rājan
 prādravañ jāta-manyavah*

te—the demons; *sarve*—all of them; *vāmanam*—Lord Vāmanadeva; *hantum*—to kill; *śūla*—tridents; *paṭṭiśa*—lances; *pāṇayah*—all taking in hand; *anicchantaḥ*—against the will; *baleḥ*—of Bali Mahārāja; *rājan*—O King; *prādravan*—they pushed forward; *jāta-manyavah*—aggravated by usual anger.

TRANSLATION

O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Mahārāja they pushed forward to kill Lord Vāmanadeva.

TEXT 15

तानभिद्रवतो दृष्ट्वा दितिजानीकपान् नृप ।
प्रहस्यानुचरा विष्णोः प्रत्यषेधन्तुदायुधाः ॥१५॥

*tān abhidravato dr̄ṣṭvā
ditijānikapān nṛpa
prahasyānucarā viṣṇoḥ
pratyasedhann udāyudhāḥ*

tān—them; *abhidravataḥ*—thus going forward; *dr̄ṣṭvā*—seeing; *ditija-anīka-pān*—the soldiers of the demons; *nṛpa*—O King; *prahasya*—smiling; *anucarāḥ*—the associates; *viṣṇoḥ*—of Lord Viṣṇu; *pratyasedhan*—forbade; *udāyudhāḥ*—taking up their weapons.

TRANSLATION

O King, when the associates of Lord Viṣṇu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt.

TEXTS 16–17

नन्दः सुनन्दोऽथ जयो विजयः प्रबलो बलः ।
कुमुदः कुमुदाक्षश्च विष्वक्सेनः पतत्विराट् ॥१६॥
जयन्तः श्रुतदेवश्च पुष्पदन्तोऽथ सात्वतः ।
सर्वे नागायुतप्राणाश्मूँ ते जघ्नुरासुरीम् ॥१७॥

*nandaḥ sunando 'tha jayo
vijayaḥ prabalo balah
kumudaḥ kumudākṣaś ca
viṣvaksenah patattrirāṭ*

*jayantaḥ śrutadevaś ca
puṣpadanto 'tha sātvataḥ
sarve nāgāyuta-prāṇāś
camūṁ te jaghnur āsurīm*

nandaḥ sunandāḥ—the associates of Lord Viṣṇu such as Nanda and Sunanda; *atha*—in this way; *jayaḥ vijayaḥ prabalaḥ balaḥ kumudaḥ kumudākṣaḥ ca viṣvaksenaḥ*—as well as Jaya, Vijaya, Prabala, Bala, Kumada, Kumudākṣa and Viṣvaksena; *pataṭtri-rāṭ*—Garuḍa, the king of the birds; *jayantaḥ śrutadevaḥ ca puṣpadantaḥ atha sātvataḥ*—Jayanta, Śrutadeva, Puṣpadanta and Sātvata; *sarve*—all of them; *nāga-ayuta-prāṇāḥ*—as powerful as ten thousand elephants; *camūm*—the soldiers of the demons; *te*—they; *jaghnuḥ*—killed; *āsurīm*—demonic.

TRANSLATION

Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāṭ [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sātvata were all associates of Lord Viṣṇu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

TEXT 18

हन्यमानान् स्वकान् दृष्ट्वा पुरुषानुचरैर्बलिः ।
वारयामास संरब्धान् काव्यशापमनुस्मरन् ॥१८॥

*hanyamānān svakān dr̄ṣṭvā
puruṣānucarair balih
vārayām āsa saṁrabdhān
kāvya-sāpam anusmaran*

hanyamānān—being killed; *svakān*—his own soldiers; *dr̄ṣṭvā*—after seeing; *puruṣa-anucaraiḥ*—by the associates of the Supreme Person; *balih*—Bali Mahārāja; *vārayām āsa*—forbade; *saṁrabdhān*—even though they were very angry; *kāvya-sāpam*—the curse given by Śukrācārya; *anusmaran*—remembering.

TRANSLATION

When Bali Mahārāja saw that his own soldiers were being killed by the associates of Lord Viṣṇu, he remembered the curse of Śukrācārya and forbade his soldiers to continue fighting.

TEXT 19

हे विप्रचित्ते हे राहो हे नेमे श्रूयतां वचः ।
मा युध्यत निवर्तध्वं न नः कालोऽयमर्थकृत् ॥१९॥

*he vipracitte he rāho
he neme śrūyatāṁ vacaḥ
mā yudhyata nivartadhvam
na nah kālo 'yam artha-kṛt*

he vipracitte—O Vipracitti; *he rāho*—O Rāhu; *he neme*—O Nemi; *śrūyatāṁ*—kindly hear; *vacah*—my words; *mā*—do not; *yudhyata*—fight; *nivartadhvam*—stop this fighting; *na*—not; *nah*—our; *kālah*—favorable time; *ayam*—this; *artha-kṛt*—which can give us success.

TRANSLATION

O Vipracitti, O Rāhu, O Nemi, please hear my words! Don't fight. Stop immediately, for the present time is not in our favor.

TEXT 20

यः प्रभुः सर्वभूतानां सुखदुःखोपपत्तये ।
तं नातिवर्तितुं दैत्याः पौरुषैरीश्वरः पुमान् ॥२०॥

*yah prabhuḥ sarva-bhūtānāṁ
sukha-duḥkhopapattaye
tam nāativartitum daityāḥ
pauruṣair iśvarah pumān*

yah prabhuḥ—that Supreme Person, the master; *sarva-bhūtānāṁ*—of all living entities; *sukha-duḥkha-upapattaye*—for administering happiness and distress; *tam*—Him; *na*—not; *ativartitum*—to overcome; *daityāḥ*—O demons; *pauruṣaiḥ*—by human endeavors; *iśvarah*—the supreme controller; *pumān*—a person.

TRANSLATION

O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities.

TEXT 21

यो नो भवाय प्रागासीदभवाय दिवौकसाम् ।
स एव भगवान्य वर्तते तद्विपर्ययम् ॥२१॥

*yo no bhavāya prāg āśid
abhvāya divaukasām
sa eva bhagavān adya
vartate tad-viparyayam*

yah—the time factor, which represents the Supreme Personality of Godhead; *nah*—of us; *bhavāya*—for the improvement; *prāk*—formerly; *āśit*—was situated; *abhvāya*—for the defeat; *diva-okaśām*—of the demigods; *sah*—that time factor; *eva*—indeed; *bhagavān*—the representative of the Supreme Person; *adya*—today; *vartate*—is existing; *tat-viparyayam*—just the opposite of our favor.

TRANSLATION

The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us.

TEXT 22

बलेन सचिवैर्बुद्धया दुर्गैर्मन्त्रौपधादिभिः ।
सामादिभिरुपायैश्च कालं नात्येति वै जनः ॥२२॥

*balena sacivair buddhyā
durgair mantrauṣadha-dibhiḥ
sāmādibhir upāyaiś ca
kālam nātyeti vai janah*

balena—by material power; *sacivaiḥ*—by the counsel of ministers; *buddhyā*—by intelligence; *durgaiḥ*—by fortresses; *mantra-ausadha-dibhiḥ*—by mystic chanting or the influence of drugs and herbs; *sāma-dibhiḥ*—by diplomacy and other such means; *upāyaiḥ ca*—by similar other attempts; *kālam*—the time factor, representing the Supreme Lord; *na*—never; *atyeti*—can overcome; *vai*—indeed; *janah*—any person.

TRANSLATION

No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic mantras, by drugs, by herbs or by any other means.

TEXT 23

भवद्भिर्निर्जिता ह्येते बहुशोऽनुचरा हरेः ।
दैवेनद्वैत्स एवाद्य युधि जित्वा नदन्ति नः ॥२३॥

*bhavadbhīḥ nirjītā hy ete
bahuśo 'nucarā hareḥ
daivenarddhais ta evādya
yudhi jītvā nadanti nah*

bhavadbhīḥ—by all of you demons; *nirjītāḥ*—have been defeated; *hi*—indeed; *ete*—all these soldiers of the demigods; *bahuśah*—in great number; *anucarāḥ*—followers; *hareḥ*—of Lord Viṣṇu; *daivena*—by providence; *rddhaiḥ*—whose opulence was increased; *te*—they (the demigods); *eva*—indeed; *adya*—today; *yudhi*—in the fight; *jītvā*—defeating; *nadanti*—are vibrating in jubilation; *nah*—us.

TRANSLATION

Previously, being empowered by providence, you defeated a great number of such followers of Lord Viṣṇu. But today those same followers, having defeated us, are roaring in jubilation like lions.

PURPORT

Bhagavad-gītā mentions five causes of defeat or victory. Of these five, *daiva* (providence) is the most powerful (*na ca daivāt param balam*). Bali Mahārāja knew the secret of how he had formerly been victorious because providence was in his favor. Now, since that same providence was not in his favor, there was no possibility of his victory. Thus he very intelligently forbade his associates to fight.

TEXT 24

एतान् वर्यं विजेष्यामो यदि दैवं प्रसीदति ।
तस्मात् कालं प्रतीक्षाध्वं यो नोऽर्थत्वाय कल्पते॥२४॥

*etān vayam vijeyāmo
yadi daivam prasidati
tasmāt kālam pratikṣadhvam
yo no 'rthatvāya kalpate*

etān—all these soldiers of the demigods; *vayam*—we; *vijeyāmaḥ*—shall gain victory over them; *yadi*—if; *daivam*—providence; *prasidati*—is in favor; *tasmāt*—therefore; *kālam*—that favorable time; *pratikṣadhvam*—wait until; *yah*—which; *nah*—our; *arthatvāya kalpate*—should be considered in our favor.

TRANSLATION

Unless providence is in our favor, we shall not be able to gain victory. Therefore we must wait for that favorable time when our defeating them will be possible.

TEXT 25

श्रीशुक उवाच
पत्युनिंगदितं श्रुत्वा दैत्यदानवयूथपाः ।
रसां निर्विविश्व राजन् विष्णुपार्षदताङ्गिताः ॥२५॥

*śrī-śuka uvāca
patyur nigaditam śrutvā
daitya-dānava-yūthapāḥ
rasām nirviviśū rājan
viṣṇu-pārṣada tāḍitāḥ*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *patyuh*—of their master (Bali Mahārāja); *nigaditam*—what had been thus described; *śrutvā*—after hearing; *daitya-dānava-yūtha-pāḥ*—the leaders of the Daityas and demons; *rasām*—the lower regions of the universe;

nirviviśuh—entered; *rājan*—O King; *viṣṇu-pāṛṣada*—by the associates of Lord Viṣṇu; *tāḍitāḥ*—driven.

TRANSLATION

Śukadeva Gosvāmi continued: O King, in accordance with the order of their master, Bali Mahārāja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Viṣṇu.

TEXT 26

अथ ताक्ष्यसुतोऽन्नात्वा विराट् प्रभुचिकीर्षितम् ।
बबन्ध वारुणैः पाशैर्बलि सूत्येऽहनि क्रतौ ॥२६॥

*atha tārkṣya-suto jñātvā
virāṭ prabhu-cikīrtitam
babandha vāruṇaiḥ pāśair
balim sūtye 'hani kratau*

atha—thereafter; *tārkṣya-sutaḥ*—Garuḍa; *jñātvā*—knowing; *virāṭ*—the king of birds; *prabhu-cikīrtitam*—the desire of Lord Viṣṇu as Vāmanadeva; *babandha*—arrested; *vāruṇaiḥ*—belonging to Varuṇa; *pāśaiḥ*—by the ropes; *balim*—Bali; *sūtye*—when *soma-rasa* is taken; *ahani*—on the day; *kratau*—at the time of sacrifice.

TRANSLATION

Thereafter, on the day of soma-pāna, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.

PURPORT

Garuḍa, the constant companion of the Supreme Personality of Godhead, knows the confidential part of the Lord's desire. Bali Mahārāja's tolerance and devotion were undoubtedly superexcellent. Garuḍa arrested Bali Mahārāja to show the entire universe the greatness of the King's tolerance.

TEXT 27

हाहाकारो महानासीद् रोदस्योः सर्वतोदिशम् ।
निगृथमाणेऽसुरपतौ विष्णुना प्रभविष्णुना॥२७॥

*hāhākāro mahān āśīd
rodasyoḥ sarvato diśam
nigrhyamāne 'sura-patau
viṣṇunā prabhaviṣṇunā*

hāhā-kāraḥ—a tumultuous roar of lamentation; *mahān*—great; *āśīt*—there was; *rodasyoḥ*—in both the lower and upper planetary systems; *sarvataḥ*—everywhere; *diśam*—all directions; *nigrhyamāne*—because of being suppressed; *asura-patau*—when Bali Mahārāja, the King of the demons; *viṣṇunā*—by Lord Viṣṇu; *prabhaviṣṇunā*—who is the most powerful everywhere.

TRANSLATION

When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

TEXT 28

तं बद्धं वारुणैः पाशैर्भगवानाह वामनः ।
नष्टश्रियं स्थिरप्रज्ञमुदारयशसं नृप ॥२८॥

*tam baddham vāruṇaiḥ pāśair
bhagavān āha vāmanah
naṣṭa-śriyam sthira-prajñam
udāra-yaśasam nṛpa*

tam—unto him; *baddham*—who was so arrested; *vāruṇaiḥ pāśaiḥ*—by the ropes of Varuṇa; *bhagavān*—the Supreme Personality of Godhead; *āha*—said; *vāmanah*—Vāmanadeva; *naṣṭa-śriyam*—unto Bali Mahārāja, who had lost his bodily luster; *sthira-prajñam*—but was all

the same determined in his decision; *udāra-yaśasam*—the most magnanimous and celebrated; *nṛpa*—O King.

TRANSLATION

O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

PURPORT

When one is bereft of all his possessions, he is certainly reduced in bodily luster. But although Bali Mahārāja had lost everything, he was fixed in his determination to satisfy Vāmanadeva, the Supreme Personality of Godhead. In *Bhagavad-gītā*, such a person is called *sthita-prajña*. A pure devotee is never deviated from the service of the Lord, despite all difficulties and impediments offered by the illusory energy. Generally men who have wealth and opulence are famous, but Bali Mahārāja became famous for all time by being deprived of all his possessions. This is the special mercy of the Supreme Personality of Godhead toward His devotees. The Lord says, *yasyāham anugṛhṇāmi harisye tad-dhanam śanaiḥ*. As the first installment of His special favor, the Lord takes away all the possessions of His devotee. A devotee, however, is never disturbed by such a loss. He continues his service, and the Lord amply rewards him, beyond the expectations of any common man.

TEXT 29

पदानि त्रीणि दत्तानि भूमेर्महं त्वयासुर ।
द्वाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय ॥२९॥

*padāni trīṇi dattāni
bhūmer mahyam tvayāsura
dvābhyaṁ krāntā mahī sarvā
tṛtiyam upakalpaya*

padāni—footsteps; *trīṇi*—three; *dattāni*—have been given; *bhūmeḥ*—of land; *mahyam*—unto Me; *tvayā*—by you; *asura*—O King

of the demons; *dvābhyaṁ*—by two steps; *krāntā*—have been occupied; *mahi*—all the land; *sarvā*—completely; *tṛtyam*—for the third step; *upakalpaya*—now find the means.

TRANSLATION

O King of the demons, you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third.

TEXT 30

यावत् तपत्यसौ गोभिर्यावदिन्दुः सहोद्रुमिः ।
यावद् वर्षति पर्जन्यस्तावती भूरियं तव ॥३०॥

*yāvat tapaty asau gobhir
yāvat induh sahodubhiḥ
yāvat varṣati parjanyas
tāvati bhūr iyam tava*

yāvat—as far as; *tapati*—is shining; *asau*—the sun; *gobhiḥ*—by the sunshine; *yāvat*—as long or as far as; *induh*—the moon; *sahodubhiḥ*—with the luminaries or stars; *yāvat*—as far as; *varṣati*—are pouring rain; *parjanyah*—the clouds; *tāvati*—to that much distance; *bhūḥ*—land; *iyam*—this; *tava*—in your possession.

TRANSLATION

As far as the sun and moon shine with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession.

TEXT 31

पदैकेन मयाक्रान्तो भूलोकः खं दिशस्तनोः ।
खलोकस्ते द्वितीयेन पश्यतस्ते खमात्मना ॥३१॥

*padaikena mayākrānto
bhūrlokaḥ kharī diśas tanoh*

*svarlokas te dvitīyena
paśyatā te svam ātmanā*

padā ekēna—by one step only; *mayā*—by Me; *ākrāntah*—have been covered; *bhūrlokaḥ*—the entire planetary system known as Bhūrloka; *kham*—the sky; *dīśah*—and all directions; *tanoh*—by My body; *svarlokaḥ*—the upper planetary system; *te*—in your possession; *dvitīyena*—by the second step; *paśyatāḥ te*—while you were seeing; *svam*—your own; *ātmanā*—by Myself.

TRANSLATION

Of these possessions, with one step I have occupied Bhūrloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

PURPORT

According to the Vedic description of the planetary system, all the planets move from east to west. The sun, the moon and five other planets, such as Mars and Jupiter, orbit one above another. Vāmanadeva, however, expanding His body and extending His steps, occupied the entire planetary system.

TEXT 32

**प्रतिश्रुतमदातुस्ते निरये वास इष्यते ।
विश त्वं निरयं तस्माद् गुरुणा चानुमोदितः ॥३२॥**

*pratiśrutam adātus te
niraye vāsa iṣyate
viśa tvam nirayam tasmād
guruṇā cānumoditah*

pratiśrutam—what had been promised; *adātuḥ*—who could not give; *te*—of you; *niraye*—in hell; *vāsaḥ*—residence; *iṣyate*—prescribed; *viśa*—now enter; *tvam*—yourself; *nirayam*—the hellish planet; *tasmāt*—therefore; *guruṇā*—by your spiritual master; *ca*—also; *anumoditah*—approved.

TRANSLATION

Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

PURPORT

It is said:

*nārāyaṇa-parāḥ sarve
 na kutaścana bibhyati
 svargāpavarga-narakeśv
 api tulyārtha-darśinah*

“Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.” (*Bhāg. 6.17.28*) A devotee engaged in the service of Nārāyaṇa is always in equilibrium. A devotee actually lives transcendently. Although he may appear to have gone to hell or heaven, he does not live in either place; rather, he always lives in Vaikuṇṭha (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). Vāmanadeva asked Bali Mahārāja to go to the hellish planets, apparently just to show the entire universe how tolerant he was, and Bali Mahārāja did not hesitate to carry out the order. A devotee does not live alone. Of course, everyone lives with the Supreme Personality of Godhead, but because the devotee is engaged in His service, he actually does not live in any material condition. Bhaktivinoda Ṭhākura says, *kīṭa-janma hao yathā tuyā dāsa*. Thus he prays to take birth as an insignificant insect in the association of devotees. Because devotees are engaged in the service of the Lord, anyone who lives with them also lives in Vaikuṇṭha.

TEXT 33

वृथा मनोरथतस्य दूरः स्वर्गः पतत्यधः ।
 प्रतिश्रुतस्यादानेन योऽर्थिनं विप्रलम्भते ॥३३॥

*vṛthā manorathas tasya
dūraḥ svargah pataty adhah
pratiśrutasyādānena
yo 'rthinam vipralambhate*

vṛthā—without any good result; *manorathah*—mental concoction; *tasya*—of him; *dūraḥ*—far away; *svargah*—elevation to the higher planetary system; *patati*—falls down; *adhah*—to a hellish condition of life; *pratiśrutasya*—things promised; *adānena*—being unable to give; *yah*—anyone who; *arthinam*—a beggar; *vipralambhate*—cheats.

TRANSLATION

Far from being elevated to the heavenly planets or fulfilling one's desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life.

TEXT 34

विप्रलब्धो ददामीति त्वयाहं चाद्यमानिना ।
तद् व्यलीकफलं भुङ्क्ष्व निरयं कतिचित् समाः॥३४॥

*vipralabdhoh dadāmīti
tvayāham cādhyā-mānīnā
tat vyalika-phalam bhunkṣva
nirayam katicit samāḥ*

vipralabdhah—now I am cheated; *dadāmi*—I promise I shall give you; *iti*—thus; *tvayā*—by you; *aham*—I am; *ca*—also; *ādhyā-mānīnā*—by being very proud of your opulence; *tat*—therefore; *vyalika-phalam*—as a result of cheating; *bhunkṣva*—you enjoy; *nirayam*—in hellish life; *katicit*—a few; *samāḥ*—years.

TRANSLATION

Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.

PURPORT

The false prestige of thinking “I am very rich, and I possess such vast property” is another side of material life. Everything belongs to the Supreme Personality of Godhead, and no one else possesses anything. This is the real fact. *Īśāvāsyam idam sarvam yat kiñca jagatyāṁ jagat.* Bali Mahārāja was undoubtedly the most exalted devotee, whereas previously he had maintained a misunderstanding due to false prestige. By the supreme will of the Lord, he now had to go to the hellish planets, but because he went there by the order of the Supreme Personality of Godhead, he lived there more opulently than one could expect to live in the planets of heaven. A devotee always lives with the Supreme Personality of Godhead, engaging in His service, and therefore he is always transcendental to hellish or heavenly residences.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-first Chapter, of the Śrimad-Bhāgavatam, entitled “Bali Mahārāja Arrested by the Lord.”

CHAPTER TWENTY-TWO

Bali Mahārāja Surrenders His Life

The summary of this Twenty-second Chapter is as follows. The Supreme Personality of Godhead was pleased by the behavior of Bali Mahārāja. Thus the Lord placed him on the planet Satala, and there, after bestowing benedictions upon him, the Lord agreed to become his doorman.

Bali Mahārāja was extremely truthful. Being unable to keep his promise, he was very much afraid, for he knew that one who has deviated from truthfulness is insignificant in the eyes of society. An exalted person can suffer the consequences of hellish life, but he is very much afraid of being defamed for deviation from the truth. Bali Mahārāja agreed with great pleasure to accept the punishment awarded him by the Supreme Personality of Godhead. In Bali Mahārāja's dynasty there were many *asuras* who because of their enmity toward Viṣṇu had achieved a destination more exalted than that of many mystic *yogīs*. Bali Mahārāja specifically remembered the determination of Prahlāda Mahārāja in devotional service. Considering all these points, he decided to give his head in charity as the place for Viṣṇu's third step. Bali Mahārāja also considered how great personalities give up their family relationships and material possessions to satisfy the Supreme Personality of Godhead. Indeed, they sometimes even sacrifice their lives for the satisfaction of the Lord, just to become His personal servants. Accordingly, by following in the footsteps of previous *ācāryas* and devotees, Bali Mahārāja perceived himself successful.

While Bali Mahārāja, having been arrested by the ropes of Varuṇa, was offering prayers to the Lord, his grandfather Prahlāda Mahārāja appeared there and described how the Supreme Personality of Godhead had delivered Bali Mahārāja by taking his possessions in a tricky way. While Prahlāda Mahārāja was present, Lord Brahmā and Bali's wife, Vindhyaivali, described the supremacy of the Supreme Lord. Since Bali Mahārāja had given everything to the Lord, they prayed for his release.

The Lord then described how a nondevotee's possession of wealth is a danger whereas a devotee's opulence is a benediction from the Lord. Then, being pleased with Bali Mahārāja, the Supreme Lord offered His disc to protect Bali Mahārāja and promised to remain with him.

TEXT 1

श्रीशुक उवाच

एवं विप्रकृतो राजन् बलिर्भगवतासुरः ।
भिद्यमानोऽप्यभिन्नात्मा प्रत्याहाविक्लवं वचः ॥ १ ॥

*śrī-śuka uvāca
evam viprakṛto rājan
balir bhagavatāsurah
bhidyamāno 'py abhinnātmā
pratyāhāviklavam vacah*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus, as aforementioned; *viprakṛtaḥ*—having been put into difficulty; *rājan*—O King; *balih*—Mahārāja Bali; *bhagavatā*—by the Personality of Godhead Vāmanadeva; *asurah*—the King of the *asuras*; *bhidyamānaḥ api*—although situated in this uncomfortable position; *abhinna-ātmā*—without being disturbed in body or mind; *pratyāha*—replied; *aviklavam*—undisturbed; *vacah*—the following words.

TRANSLATION

Śukadeva Gosvāmī said: O King, although the Supreme Personality of Godhead was superficially seen to have acted mischievously toward Bali Mahārāja, Bali Mahārāja was fixed in his determination. Considering himself not to have fulfilled his promise, he spoke as follows.

TEXT 2

श्रीबलिरुचाच

यद्युत्तमश्लोक भवान् ममेरिं
वचो व्यलीकं सुखर्य मन्वते ।

करोम्यृतं तन्म भवेत् प्रलम्बनं
पदं तृतीयं कुरु शीर्ष्णि मे निजम् ॥ २ ॥

śrī-balir uvāca
yady uttamaśloka bhavān mameritam
vaco vyalikam sura-varya manyate
karomy rtam tan na bhavet pralambhanam
padam tṛtiyam kuru śīrṣṇi me nijam

śrī-balih uvāca—Bali Mahārāja said; *yadi*—if; *uttamaśloka*—O Supreme Lord; *bhavān*—Your good self; *mama*—my; *īritam*—promised; *vacah*—words; *vyalikam*—false; *sura-varya*—O greatest of all *suras* (demigods); *manyate*—You think so; *karomi*—I shall make it; *rtam*—truth; *tat*—that (promise); *na*—not; *bhavet*—will become; *pralambhanam*—cheating; *padam*—step; *tṛtiyam*—the third; *kuru*—just do it; *śīrṣṇi*—on the head; *me*—my; *nijam*—Your lotus feet.

TRANSLATION

Bali Mahārāja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

PURPORT

Bali Mahārāja could understand the pretense of Lord Vāmanadeva, who had taken the side of the demigods and come before him as a beggar. Although the Lord's purpose was to cheat him, Bali Mahārāja took pleasure in understanding how the Lord will cheat His devotee to glorify the devotee's position. It is said that God is good, and this is a fact. Whether He cheats or rewards, He is always good. Bali Mahārāja therefore addressed Him as Uttamaśloka. "Your Lordship," he said, "You are always praised with the best of selected verses. On behalf of the demigods, You disguised Yourself to cheat me, saying that You wanted only three paces of land, but later You expanded Your body to such an

extent that with two footsteps You covered the entire universe. Because You were working on behalf of Your devotees, You do not regard this as cheating. Never mind. I cannot be considered a devotee. Nonetheless, because although You are the husband of the goddess of fortune You have come to me to beg, I must satisfy You to the best of my ability. So please do not think that I wanted to cheat You; I must fulfill my promise. I still have one possession—my body. You have taken my wealth, but still I have my body. When I place my body for Your satisfaction, please put Your third step on my head.” Since the Lord had covered the entire universe with two steps, one might ask how Bali Mahārāja’s head could be sufficient for His third step? Bali Mahārāja, however, thought that the possessor of wealth must be greater than the possession. Therefore although the Lord had taken all his possessions, the head of Bali Mahārāja, the possessor, would provide adequate place for the Lord’s third step.

TEXT 3

बिभेमि नाहं निरयात् पदच्युतो
 न पाशबन्धाद् व्यसनाद् दुरत्ययात् ।
 नैवार्थकृच्छ्राद् भवतो विनिग्रहा-
 दसाधुवादाद् भृशमुद्दिजे यथा ॥ ३ ॥

*bibhemi nāham nirayāt pada-cyuto
 na pāśa-bandhād vyasanād duratyayāt
 naivārtha-kṛcchrād bhavato vinigrahād
 asādhu-vādād bhṛśam udvije yathā*

bibhemi—I do fear; *na*—not; *aham*—I; *nirayāt*—from a position in hell; *pada-cyutaḥ*—nor do I fear being deprived of my position; *na*—nor; *pāśa-bandhāt*—from being arrested by the ropes of Varuṇa; *vyasanāt*—nor from the distress; *duratyayāt*—which was unbearable for me; *na*—nor; *eva*—certainly; *artha-kṛcchrāt*—because of poverty, or scarcity of money; *bhavataḥ*—of Your Lordship; *vinigrahāt*—from the punishment I am now suffering; *asādhu-vādāt*—from defamation; *bhṛśam*—very much; *udvije*—I become anxious; *yathā*—as.

TRANSLATION

I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuṇa or being punished by You as much as I fear defamation.

PURPORT

Although Bali Mahārāja fully surrendered to the Supreme Personality of Godhead, he could not tolerate being defamed for cheating a brāhmaṇa-brahmacārī. Being quite alert in regard to his reputation, he thought deeply about how to prevent being defamed. The Lord, therefore, gave him the good counsel to prevent defamation by offering his head. A Vaiṣṇava does not fear any punishment. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (*Bhāg.* 6.17.28).

TEXT 4

पुंसां श्लाघ्यतमं मन्ये दण्डमर्हत्तमार्पितम् ।
यं न माता पिता आता सुहृदशादिशन्ति हि ॥ ४ ॥

*pumśām ślāghyatamam manye
daṇḍam arhattamārpitam
yam na mātā pitā bhrātā
suhṛdaś cādiśanti hi*

pumśām—of men; *ślāghya-tamam*—the most exalted; *manye*—I consider; *daṇḍam*—punishment; *arhattama-arpitam*—given by You, the supreme worshipable Lord; *yam*—which; *na*—neither; *mātā*—mother; *pitā*—father; *bhrātā*—brother; *suhṛdaḥ*—friends; *ca*—also; *ādiśanti*—offer; *hi*—indeed.

TRANSLATION

Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. But because You are the most worshipable Lord, I regard the punishment You have given me as most exalted.

PURPORT

Punishment meted out by the Supreme Personality of Godhead is accepted by the devotee as the greatest mercy.

*tat te 'nukampāṁ susamīkṣamāno
 bhuñjāna evātma-kṛtam vipākam
 hṛd-vāg-vapurbhir vidadhan namaḥ te
 jīveta yo mukti-pade sa dāya-bhāk*

“One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the *karma* of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances to You is certainly a bona fide candidate for liberation.” (*Bhāg.* 10.14.8) A devotee knows that so-called punishment by the Supreme Personality of Godhead is only His favor to correct His devotee and bring him to the right path. Therefore the punishment awarded by the Supreme Personality of Godhead cannot be compared to even the greatest benefit awarded by one’s material father, mother, brother or friend.

TEXT 5

**त्वं नूनमसुराणां नः पारोक्षः परमो गुरुः ।
 यो नोऽनेकमदान्धानां विश्रंशं चक्षुरादिशत् ॥ ५ ॥**

*tvām nūnam asurāṇām nah
 parokṣah paramo guruḥ
 yo no 'neka-madāndhānām
 vibhraṁśām cakṣur ādiśat*

tvām—Your Lordship; *nūnam*—indeed; *asurāṇām*—of the demons; *nah*—as we are; *parokṣah*—indirect; *paramaḥ*—the supreme; *guruḥ*—spiritual master; *yāḥ*—Your Lordship; *nah*—of us; *aneka*—many; *mada-andhānām*—blinded by material opulences; *vibhraṁśam*—destroying our false prestige; *cakṣuh*—the eye of knowledge; *ādiśat*—gave.

TRANSLATION

Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

PURPORT

Bali Mahārāja considered the Supreme Personality of Godhead a better friend to the demons than to the demigods. In the material world, the more one gets material possessions, the more he becomes blind to spiritual life. The demigods are devotees of the Lord for the sake of material possessions, but although the demons apparently do not have the Supreme Personality of Godhead on their side, He always acts as their well-wisher by depriving them of their positions of false prestige. By false prestige one is misguided, so the Supreme Lord takes away their position of false prestige as a special favor.

TEXTS 6-7

यस्मिन् वैरानुबन्धेन व्यूढेन विबुधेतराः ।
 बहवो लेभिरे सिद्धिं यामुहैकान्तयोगिनः ॥ ६ ॥
 तेनाहं निगृहीतोऽस्मि भवता भूरिकर्मणा ।
 बद्धश्च वारुणैः पाशैनातित्रीडे न च व्यथे ॥ ७ ॥

*yasmin vairānubandhena
 vyūḍhenā vibudhetarāḥ
 bahavo lebhire siddhim
 yām u haikānta-yoginah*

*tenāhaṁ nigṛhīto 'smi
 bhavatā bhūri-karmaṇā
 baddhaś ca vāruṇaiḥ pāśair
 nātivriḍe na ca vyathe*

yasmin—unto You; *vaira-anubandhena*—by continuously treating as an enemy; *vyūḍhena*—firmly fixed by such intelligence; *vibudha-itaraḥ*—the demons (those other than the demigods); *bahavah*—many of them; *lebhire*—achieved; *siddhim*—perfection; *yām*—which; *u ha*—it is well known; *ekānta-yoginah*—equal to the achievements of the greatly successful mystic yogīs; *tena*—therefore; *aham*—I; *nigrhītah asmi*—although I am being punished; *bhavatā*—by Your Lordship; *bhūri-karmanā*—who can do many wonderful things; *baddhah ca*—I am arrested and bound; *vārunaiḥ pāśaiḥ*—by the ropes of Varuṇa; *na ati-vrīde*—I am not at all ashamed of this; *na ca vyathe*—nor am I suffering very much.

TRANSLATION

Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogis. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I feel aggrieved.

PURPORT

Bali Mahārāja appreciated the Lord's mercy not only upon him but upon many other demons. Because this mercy is liberally distributed, the Supreme Lord is called all-merciful. Bali Mahārāja was indeed a fully surrendered devotee, but even some demons who were not at all devotees but merely enemies of the Lord attained the same exalted position achieved by many mystic yogīs. Thus Bali Mahārāja could understand that the Lord had some hidden purpose in punishing him. Consequently he was neither unhappy nor ashamed because of the awkward position in which he had been put by the Supreme Personality of Godhead.

TEXT 8

पितामहो मे भवदीयसंमतः
प्रहाद आविष्कृतसाधुवादः ।
भवद्विपक्षेण विचित्रवैश्वर्यं
संप्रापितस्त्वंपरमः स्वपित्रा ॥ ८ ॥

*pitāmaho me bhavadiya-sammataḥ
prahrāda āviṣkṛta-sādhu-vādaḥ
bhavad-vipakṣena vicitra-vaiśasam
samprāpitas tvam paramah sva-pitrā*

pitāmahaḥ—grandfather; *me*—my; *bhavadiya-sammataḥ*—approved by the devotees of Your Lordship; *prahrādaḥ*—Prahlāda Mahārāja; *āviṣkṛta-sādhu-vādaḥ*—famous, being celebrated everywhere as a devotee; *bhavat-vipakṣena*—simply going against You; *vicitra-vaiśasam*—inventing different kinds of harassments; *samprāpitaḥ*—suffered; *tvam*—You; *paramaḥ*—the supreme shelter; *sva-pitrā*—by his own father.

TRANSLATION

My grandfather Prahlāda Mahārāja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiranyakāśipu, he still remained faithful, taking shelter at Your lotus feet.

PURPORT

A pure devotee like Prahlāda Mahārāja, although harassed circumstantially in many ways, never gives up the shelter of the Supreme Personality of Godhead to take shelter of anyone else. A pure devotee never complains against the mercy of the Supreme Personality of Godhead. A vivid example is Prahlāda Mahārāja. Examining the life of Prahlāda Mahārāja, we can see how severely he was harassed by his own father, Hiranyakāśipu, yet he did not divert his attention from the Lord even to the smallest extent. Bali Mahārāja, following in the footsteps of his grandfather Prahlāda Mahārāja, remained fixed in his devotion to the Lord, despite the Lord's having punished him.

TEXT 9

किमात्मनानेन जहाति योऽन्ततः
किं रिक्यहारैः स्वजनाख्यदस्युभिः ।
किं जायथा संसृतिहेतुभूतया
मर्त्यस्य गेहैः किमिहायुषो व्ययः ॥ ९ ॥

*kim ātmanānena jahāti yo 'ntataḥ
 kim riktha-hāraih svajanākhyā-dasyubhiḥ
 kim jāyayā saṁsṛti-hetu-bhūtayā
 martyasya gehaiḥ kim ihāyuṣo vyayaḥ*

kim—what is the use; *ātmanā anena*—of this body; *jahāti*—gives up; *yah*—which (body); *antataḥ*—at the end of life; *kim*—what is the use; *riktha-hāraih*—the plunderers of wealth; *svajana-ākhyā-dasyubhiḥ*—they who are actually plunderers but who pass by the name of relatives; *kim*—what is the use; *jāyayā*—of a wife; *saṁsṛti-hetu-bhūtayā*—who is the source of increasing material conditions; *martyasya*—of a person sure to die; *gehaiḥ*—of houses, family and community; *kim*—what is the use; *iha*—in which house; *āyuṣah*—of the duration of life; *vyayaḥ*—simply wasting.

TRANSLATION

What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one's family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one's lifetime.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, advises, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: "Give up all other varieties of religion and just surrender unto Me." The common man does not appreciate such a statement by the Supreme Personality of Godhead because he thinks that during his lifetime his family, society, country, body and relatives are everything. Why should one give up any one of them and take shelter of the Supreme Personality of Godhead? But from the behavior of great personalities like Prahlāda Mahārāja and Bali Mahārāja we understand that surrendering to the Lord is the right action for an intelligent person. Prahlāda Mahārāja took shelter of Viṣṇu against the will

of his father. Similarly, Bali Mahārāja took shelter of Vāmanadeva against the will of his spiritual master, Śukrācārya, and all the leading demons. People may be surprised that devotees like Prahlāda Mahārāja and Bali Mahārāja could seek shelter of the side of the enemy, giving up the natural affinity for family, hearth and home. In this connection, Bali Mahārāja explains that the body, which is the center of all material activities, is also a foreign element. Even though we want to keep the body fit and helpful to our activities, the body cannot continue eternally. Although I am the soul, which is eternal, after using the body for some time I have to accept another body (*tathā dehāntara-prāptih*), according to the laws of nature, unless I render some service with the body for advancement in devotional service. One should not use the body for any other purpose. One must know that if he uses the body for any other purpose he is simply wasting time, for as soon as the time is ripe, the soul will automatically leave the body.

We are very interested in society, friendship and love, but what are they? Those in the garb of friends and relatives merely plunder the hard-earned money of the bewildered soul. Everyone is affectionate toward his wife and is attached to her, but what is this wife? The wife is called *strī*, which means, “one who expands the material condition.” If a person lives without a wife, his material conditions are less extensive. As soon as one marries and is connected with a wife, his material necessities increase.

*pumsaḥ striyā mithunī-bhāvam etam
 tayor mitho hrdaya-granthim āhuḥ
 ato gr̥ha-kṣetra-sutāpta-vittair
 janasya moho 'yam ahaṁ mameti*

“The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life’s illusions and thinks in terms of ‘I and mine.’” (*Bhāg. 5.5.8*) Human life is meant for self-realization, not for increasing unwanted things. Actually, a wife increases unwanted things. One’s lifetime, one’s home and everything one has, if not properly used in the service of the

Lord, are all sources of material conditions of perpetual suffering under the threefold miseries (*adhyātmika*, *adhibhautika* and *adhidaivika*). Unfortunately, there is no institution in human society for education on this subject. People are kept in darkness about the goal of life, and thus there is a continuous struggle for existence. We speak of “survival of the fittest,” but no one survives, for no one is free under material conditions.

TEXT 10

इत्थं स निश्चित्य पितामहो महा-
नगाधबोधो भवतः पादपद्मम् ।
ध्रुवं प्रपेदे ह्यकुतोभयं जनाद्
भीतः स्वपक्षपणस्य सत्तम ॥१०॥

*ittham sa niścītya pitāmaho mahān
agādha-bodho bhavataḥ pāda-padmam
dhruvam prapede hy akutobhayam janād
bhītah svapakṣa-kṣapaṇasya sattama*

ittham—because of this (as stated above); *sah*—he, Prahlāda Mahārāja; *niścītya*—definitely deciding on this point; *pitāmahah*—my grandfather; *mahān*—the great devotee; *agādha-bodhah*—my grandfather, who received unlimited knowledge because of his devotional service; *bhavataḥ*—of Your Lordship; *pāda-padmam*—the lotus feet; *dhruvam*—the infallible, eternal shelter; *prapede*—surrendered; *hi*—indeed; *akutah-bhayam*—completely free of fear; *janāt*—from ordinary common people; *bhītah*—being afraid; *svapakṣa-kṣapaṇasya*—of Your Lordship, who kill the demons on our own side; *sat-tama*—O best of the best.

TRANSLATION

My grandfather, the best of all men, who achieved unlimited knowledge and was worshipable for everyone, was afraid of the common men in this world. Being fully convinced of the substantiality afforded by shelter at Your lotus feet, He took shelter of Your lotus feet, against the will of his father and demoniac friends, who were killed by Your own self.

TEXT 11

अथाहमप्यात्मरिपोस्त्वान्तिकं
 दैवेन नीतः प्रसभं त्याजितश्रीः ।
 इदं कृतान्तान्तिकवर्ति जीवितं
 यथाध्युवं स्तब्धमतिर्न बुध्यते ॥११॥

*athāham apy ātma-ripos tavāntikam
 daivena nītaḥ prasabham tyājita-śrīḥ
 idam kṛtāntāntika-varti jīvitam
 yayādhruvam stabdha-matir na budhyate*

atha—therefore; *aham*—I; *api*—also; *ātma-riph*—who are the traditional enemy of the family; *tava*—of Your good self; *antikam*—the shelter; *daivena*—by providence; *nītaḥ*—brought in; *prasabham*—by force; *tyājita*—bereft of; *śrīḥ*—all opulence; *idam*—this philosophy of life; *kṛta-anta-antika-varti*—always given the facility for death; *jīvitam*—the duration of life; *yayā*—by such material opulence; *adhruvam*—as temporary; *stabdha-matiḥ*—such an unintelligent person; *na budhyate*—cannot understand.

TRANSLATION

Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by providence have I been saved from that condition.

PURPORT

Bali Mahārāja appreciated the actions of the Supreme Personality of Godhead, although all the members of the demoniac families except Prahlāda Mahārāja and Bali Mahārāja considered Viṣṇu their eternal traditional enemy. As described by Bali Mahārāja, Lord Viṣṇu was actually not the enemy of the family but the best friend of the family. The principle of this friendship has already been stated. *Yasyāham anugṛhṇāmi*

hariṣye tad-dhanam śanaiḥ: the Lord bestows special favor upon His devotee by taking away all his material opulences. Bali Mahārāja appreciated this behavior by the Lord. Therefore he said, *daivena nītah prasabham tyājita-śriḥ:* "It is to bring me to the right platform of eternal life that You have put me into these circumstances."

Actually, everyone should fear the so-called society, friendship and love for which he works so hard all day and night. As indicated by Bali Mahārāja by the words *janād bhītah*, every devotee in Kṛṣṇa consciousness should always be afraid of the common man engaged in pursuing material prosperity. Such a person is described as *pramatta*, a madman chasing the will-o'-the-wisp. Such men do not know that after a hard struggle for life one must change his body, with no certainty of what kind of body he will receive next. Those who are completely established in Kṛṣṇa conscious philosophy and who therefore understand the aim of life will never take to the activities of the materialistic dog race. But if a sincere devotee somehow does fall down, the Lord corrects him and saves him from gliding down to the darkest region of hellish life.

*adānta-gobhir viśatāṁ tamisram
punah punaś carvita-carvanānām*
(Bhāg. 7.5.30)

The materialistic way of life is nothing but the repeated chewing of that which has already been chewed. Although there is no profit in such a life, people are enamored of it because of uncontrolled senses. *Nūnam pramattah kurute vikarma.* Because of uncontrolled senses, people fully engage in sinful activities by which they get a body full of suffering. Bali Mahārāja appreciated how the Lord had saved him from such a bewildered life of ignorance. He therefore said that his intelligence had been stunned. *Stabdha-matir na budhyate.* He could not understand how the Supreme Personality of Godhead favors His devotees by forcibly stopping their materialistic activities.

TEXT 12

श्रीशुक उवाच

तस्येत्थं भाषमाणस्य प्रह्रदो भगवत्प्रियः ।
आजगाम कुरुश्रेष्ठ राकापतिरिवोत्थितः ॥१२॥

śrī-śuka uvāca
 tasyettham bhāṣamāṇasya
 prahrādo bhagavat-priyāḥ
 ājagāma kuru-śreṣṭha
 rākā-patiḥ ivotthitāḥ

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *tasya*—Bali Mahārāja; *ittham*—in this way; *bhāṣamāṇasya*—while describing his fortunate position; *prahrādaḥ*—Mahārāja Prahlāda, his grandfather; *bhagavat-priyāḥ*—the most favored devotee of the Supreme Personality of Godhead; *ājagāma*—appeared there; *kuru-śreṣṭha*—O best of the Kurus, Mahārāja Parīkṣit; *rākā-patiḥ*—the moon; *iva*—like; *utthitāḥ*—having risen.

TRANSLATION

Śukadeva Gosvāmī said: O best of the Kurus, while Bali Mahārāja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlāda Mahārāja, appeared there, like the moon rising in the nighttime.

TEXT 13

तमिन्द्रसेनः स्वपितामहं श्रिया
 विराजमानं नलिनायतेक्षणम् ।
 प्रांशुं पिशङ्गाम्बरमञ्जनत्विषं
 प्रलम्बबाहुं शुभगर्जभमैक्षत ॥१३॥

tam indra-senah sva-pitāmaham śriyā
 virājamānam nalināyatekṣanam
 prāṁśum piśāṅgāmbaram añjana-tviṣam
 pralamba-bāhūm śubhagarṣabham aikṣata

tam—that Prahlāda Mahārāja; *indra-senah*—Bali Mahārāja, who now possessed all the military force of Indra; *sva-pitāmaham*—unto his grandfather; *śriyā*—present with all beautiful features; *virājamānam*—standing there; *nalinā-āyata-iksaṇam*—with eyes as broad as the petals of a lotus; *prāṁśum*—a very beautiful body; *piśāṅga-ambaram*—

dressed in yellow garments; *añjana-tviṣam*—with his body resembling black ointment for the eyes; *pralamba-bāhum*—very long arms; *śubhaga-ṛṣabham*—the best of all auspicious persons; *aikṣata*—he saw.

TRANSLATION

Then Bali Mahārāja saw his grandfather Prahlāda Mahārāja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.

TEXT 14

तस्मै बलिर्वारुणपाशयन्त्रितः
समर्हणं नोपजहार पूर्ववत् ।
ननाम मूर्धाश्रुविलोललोचनः
सव्रीडनीचीनमुखो बभूव ह ॥१४॥

*tasmai balir vāruṇa-pāśa-yantritah
samarhaṇam nopajahāra pūrvavat
nanāma mūrdhnāśru-vilola-locaṇah
sa-vrīḍa-nīcīna-mukho babhūva ha*

tasmai—unto Prahlāda Mahārāja; *baliḥ*—Bali Mahārāja; *vāruṇa-pāśa-yantritah*—being bound by the ropes of Varuṇa; *samarhaṇam*—befitting respect; *na*—not; *upajahāra*—offered; *pūrvavat*—like before; *nanāma*—he offered obeisances; *mūrdhnā*—with the head; *āśru-vilola-locaṇah*—eyes inundated with tears; *sa-vrīḍa*—with shyness; *nīcīna*—downward; *mukhaḥ*—face; *babhūva ha*—he so became.

TRANSLATION

Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.

PURPORT

Since Bali Mahārāja had been arrested by Lord Vāmanadeva, he was certainly to be considered an offender. Bali Mahārāja seriously felt that he was an offender to the Supreme Personality of Godhead. Certainly Prahlāda Mahārāja would not like this. Therefore Bali Mahārāja was ashamed and hung his head.

TEXT 15

स तत्र हासीनमुदीक्ष्य सत्पतिं
हरिं सुनन्दाद्यनुगैरुपासितम् ।
उपेत्य भूमौ शिरसा महामना
ननाम मूर्धा पुलकाश्रुविक्लवः ॥१५॥

*sa tatra hāśinam udīkṣya sat-patim
harim sunandādya-anugair upāsitam
upetya bhūmau śirasā mahā-manā
nanāma mūrdhnā pulaka-aśru-viklavah*

sah—Prahlāda Mahārāja; *tatra*—there; *ha āśinam*—seated; *udīkṣya*—after seeing; *sat-patim*—the Supreme Personality of Godhead, master of the liberated souls; *harim*—Lord Hari; *sunanda-ādi-anugaiḥ*—by His followers, like Sunanda; *upāsitam*—being worshiped; *upetya*—reaching nearby; *bhūmau*—on the ground; *śirasā*—with his head (bowed down); *mahā-manāḥ*—the great devotee; *nanāma*—offered obeisances; *mūrdhnā*—with his head; *pulaka-aśru-viklavah*—agitated by tears of jubilation.

TRANSLATION

When the great personality Prahlāda Mahārāja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.

TEXT 16

श्रीप्रह्लाद उवाच

त्वयैव दत्तं पदमैन्द्रमूर्जितं
 हृतं तदेवाद्य तथैव शोभनम् ।
 मन्ये महानस्य कृतो व्यनुग्रहो
 विभ्रंशितो यच्छ्रिय आत्ममोहनात् ॥१६॥

śrī-prahrāda uvāca
*tvayaiwa dattam padam aindram ūrjitam
 hṛtam tad evādyā tathaiva śobhanam
 manye mahān asya kṛto hy anugraho
 vibhramśitō yac chriya ātma-mohanāt*

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *tvayā*—by Your Lordship; *eva*—indeed; *dattam*—which had been given; *padam*—this position; *aindram*—of the King of heaven; *ūrjitam*—very, very great; *hṛtam*—has been taken away; *tat*—that; *eva*—indeed; *adya*—today; *tathā*—as; *eva*—indeed; *śobhanam*—beautiful; *manye*—I consider; *mahān*—very great; *asya*—of him (Bali Mahārāja); *kṛtaḥ*—has been done by You; *hi*—indeed; *anugrahah*—mercy; *vibhramśitah*—being bereft of; *yat*—because; *śriyah*—from that opulence; *ātma-mohanāt*—which was covering the process of self-realization.

TRANSLATION

Prahlāda Mahārāja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.

PURPORT

As it is said, *yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ* (*Bhāg.* 10.88.8). It is by the mercy of the Lord that one gets all material

opulence, but if such material opulence causes one to become puffed up and forget the process of self-realization, the Lord certainly takes all the opulence away. The Lord bestows mercy upon His devotee by helping him find out his constitutional position. For that purpose, the Lord is always ready to help the devotee in every way. But material opulence is sometimes dangerous because it diverts one's attention to false prestige by giving one the impression that he is the owner and master of everything he surveys, although actually this is not the fact. To protect the devotee from such a misunderstanding, the Lord, showing special mercy, sometimes takes away his material possessions. *Yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ.*

TEXT 17

यथा हि विद्वानपि मुह्यते यत-
स्तत् को विचष्टे गतिमात्मनो यथा ।
तस्मै नमस्ते जगदीश्वराय वै
नारायणायाखिललोकसाक्षिणे ॥१७॥

*yayā hi vidvān api muhyate yatas
tat ko vicaṣṭe gatim ātmano yathā
tasmai namas te jagat-īśvarāya vai
nārāyaṇāyākhila-loka-sākṣiṇe*

yayā—by which material opulence; *hi*—indeed; *vidvān api*—even a person fortunately advanced in education; *muhyate*—becomes bewildered; *yataḥ*—self-controlled; *tat*—that; *kah*—who; *vicaṣṭe*—can search for; *gatim*—the progress; *ātmanah*—of the self; *yathā*—properly; *tasmai*—unto Him; *namah*—I offer my respectful obeisances; *te*—unto You; *jagat-īśvarāya*—unto the Lord of the universe; *vai*—indeed; *nārāyaṇāya*—unto His Lordship Nārāyaṇa; *akhila-loka-sākṣiṇe*—who are the witness of all creation.

TRANSLATION

Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of

self-realization. But the Supreme Personality of Godhead, Nārāyaṇa, the Lord of the universe, can see everything by His will. Therefore I offer my respectful obeisances unto Him.

PURPORT

The words *ko vicaṣṭe gatim ātmāno yathā* indicate that when one is puffed up by the false prestige of possessing material opulence, he certainly neglects the goal of self-realization. This is the position of the modern world. Because of so-called scientific improvements in material opulence, people have entirely given up the path of self-realization. Practically no one is interested in God, one's relationship with God or how one should act. Modern men have altogether forgotten such questions because they are mad for material possessions. If this kind of civilization continues, the time will soon come when the Supreme Personality of Godhead will take away all the material opulences. Then people will come to their senses.

TEXT 18

श्रीशुक उवाच

तस्यानुशृण्वतो राजन् प्रह्रादस्य कृताञ्जलेः ।
हिरण्यगर्भो भगवानुवाच मधुसूदनम् ॥१८॥

śrī-śuka uvāca
 tasyānuśṛṇvato rājan
 prahrādasya krtāñjaleḥ
 hiraṇyagarbhō bhagavān
 uvāca madhusūdanam

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *tasya*—of Prahlāda Mahārāja; *anuśṛṇvataḥ*—so that he could hear; *rājan*—O King Parikṣit; *prahrādasya*—of Prahlāda Mahārāja; *kṛta-añjaleḥ*—who was standing with folded hands; *hiraṇyagarbhah*—Lord Brahmā; *bhagavān*—the most powerful; *uvāca*—said; *madhusūdanam*—unto Madhusūdana, the Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: O King Parīkṣit, Lord Brahmā then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

TEXT 19

बद्धं वीक्ष्य पतिं साध्वी तत्पती भयविह्ला ।
प्राञ्जलिः प्रणतोपेन्द्रं बभाषेऽवाञ्छुखी नृप ॥१९॥

*baddham vikṣya patim sādhvī
tat-patnī bhaya-vihvalā
prāñjaliḥ prāṇatopendram
babhāṣe 'vāñ-mukhī nṛpa*

baddham—arrested; *vikṣya*—seeing; *patim*—her husband; *sādhvī*—the chaste woman; *tat-patnī*—Bali Mahārāja's wife; *bhaya-vihvalā*—being very disturbed by fear; *prāñjaliḥ*—with folded hands; *prāṇatā*—having offered obeisances; *upendram*—unto Vāmanadeva; *babhāṣe*—addressed; *avāk-mukhī*—with face downward; *nṛpa*—O Mahārāja Parīkṣit.

TRANSLATION

But Bali Mahārāja's chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vāmanadeva [Upendra]. She folded her hands and spoke as follows.

PURPORT

Although Lord Brahmā was speaking, he had to stop for a while because Bali Mahārāja's wife, Vindhyaivali, who was very agitated and afraid, wanted to say something.

TEXT 20

श्रीविन्ध्यावलिरुच
क्रीडार्थमात्मन इदं त्रिजगत् कृतं ते
स्वाम्यं तु तत्र कुर्वियोऽपर ईश कुर्यात् ।

कर्तुः प्रमोस्तव किमस्त आवहन्ति
त्यक्तहित्यस्त्वदवरोपितकर्तवादाः ॥२०॥

*śrī-vindhyaivalir uvāca
krīdārtham ātmana idam tri-jagat kṛtam te
svāmyam tu tatra kudhiyo 'para īśa kuryuh
kartuh prabhos tava kim asyata āvahanti
tyakta-hriyah tvad-avaropita-kartṛ-vādāḥ*

śrī-vindhyaivalih uvāca—Vindhyaivali, the wife of Bali Mahārāja, said; *krīdārtham*—for the sake of pastimes; *ātmanah*—of Yourself; *idam*—this; *tri-jagat*—the three worlds (this universe); *kṛtam*—was created; *te*—by You; *svāmyam*—proprietorship; *tu*—but; *tatra*—thereon; *kudhiyah*—foolish rascals; *apare*—others; *īśa*—O my Lord; *kuryuh*—have established; *kartuh*—for the supreme creator; *prabhoḥ*—for the supreme maintainer; *tava*—for Your good self; *kim*—what; *asyataḥ*—for the supreme annihilator; *āvahanti*—they can offer; *tyakta-hriyah*—shameless, without intelligence; *tvat*—by You; *avaropita*—falsely imposed because of a poor fund of knowledge; *kartṛ-vādāḥ*—the proprietorship of such foolish agnostics.

TRANSLATION

Śrimati Vindhyaivali said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

PURPORT

Bali Mahārāja's wife, who was most intelligent, supported the arrest of her husband and accused him of having no intelligence because he had claimed proprietorship of the property of the Lord. Such a claim is a sign of demoniac life. Although the demigods, who are officials appointed by

the Lord for management, are attached to materialistic enjoyment, they never claim to be proprietors of the universe, for they know that the actual proprietor of everything is the Supreme Personality of Godhead. This is the qualification of the demigods. But the demons, instead of accepting the exclusive proprietorship of the Supreme Personality of Godhead, claim the property of the universe for themselves through demarcations of nationalism. "This part is mine, and that part is yours," they say. "This part I can give in charity, and this part I can keep for my enjoyment." These are all demoniac conceptions. This is described in *Bhagavad-gītā* (16.13): *idam adya mayā labdham imāṁ prāpsyē manoratham*. "Thus far I have acquired so much money and land. Now I have to add more and more. In this way I shall be the greatest proprietor of everything. Who can compete with me?" These are all demoniac conceptions.

Bali Mahārāja's wife accused Bali Mahārāja by saying that although the Supreme Personality of Godhead had arrested him, showing him extraordinary mercy, and although Bali Mahārāja was offering his body to the Supreme Lord for the Lord's third step, he was still in the darkness of ignorance. Actually the body did not belong to him, but because of his long-standing demoniac mentality he could not understand this. He thought that since he had been defamed for his inability to fulfill his promise of charity, and since the body belonged to him, he would free himself from defamation by offering his body. Actually, however, the body does not belong to anyone but the Supreme Personality of Godhead, by whom the body is given. As stated in *Bhagavad-gītā* (18.61):

*iśvarah sarva-bhūtānāṁ
hṛd-deṣe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

The Lord is situated in the core of everyone's heart, and, according to the material desires of the living entity, the Lord offers a particular type of machine—the body—through the agency of the material energy. The body actually does not belong to the living entity; it belongs to the Supreme Personality of Godhead. Under the circumstances, how could Bali Mahārāja claim that the body belonged to him?

Thus Vindhya-vali, Bali Mahārāja's intelligent wife, prayed that her husband be released, by the Lord's causeless mercy. Otherwise, Bali Mahārāja was nothing but a shameless demon, specifically described as *tyakta-hriyas tvad-avaropita-kartr-vādāḥ*, a foolish person claiming proprietorship over the property of the Supreme Person. In the present age, Kali-yuga, the number of such shameless men, who are agnostics disbelieving in the existence of God, has increased. Trying to defy the authority of the Supreme Personality of Godhead, so-called scientists, philosophers and politicians manufacture plans and schemes for the destruction of the world. They cannot do anything good for the world, and unfortunately, because of Kali-yuga, they have plunged the affairs of the world into mismanagement. Thus there is a great need for the Kṛṣṇa consciousness movement for the benefit of innocent people who are being carried away by propaganda of such demons. If the present status quo is allowed to continue, people will certainly suffer more and more under the leadership of these demoniac agnostics.

TEXT 21

श्रीब्रह्मोवाच

भूतभावन भूतेश देवदेव जगन्मय ।
मुञ्चैनं हृतसर्वस्वं नायमर्हति निग्रहम् ॥२१॥

*śrī-brahmavāca
bhūta-bhāvana bhūteśa
deva-deva jaganmaya
muñcaināṁ hṛta-sarvasvam
nāyam arhati nigraham*

śrī-brahmā uvāca—Lord Brahmā said; *bhūta-bhāvana*—O Supreme Being, well-wisher of everyone, who can cause one to flourish; *bhūta-iśa*—O master of everyone; *deva-deva*—O worshipable Deity of the demigods; *jagat-maya*—O all-pervading one; *muñca*—please release; *enam*—this poor Bali Mahārāja; *hṛta-sarvasvam*—now bereft of everything; *na*—not; *ayam*—such a poor man; *arhati*—deserves; *nigraham*—punishment.

TRANSLATION

Lord Brahmā said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.

PURPORT

When Lord Brahmā saw that Prahlāda Mahārāja and Vindhya-avali had already approached the Lord to ask mercy for Bali Mahārāja, he joined them and recommended Bali Mahārāja's release on the grounds of worldly calculations.

TEXT 22

कृत्वा तेऽनेन दत्ता भूलोकाः कर्मार्जिताश्च ये ।
निवेदितं च सर्वस्वमात्माविक्लवया धिया ॥२२॥

*kṛtsnā te 'nena dattā bhūr
 lokāḥ karmārjītāś ca ye
 niveditam ca sarvasvam
 ātmāviklavayā dhiyā*

kṛtsnāḥ—all; *te*—unto You; *anena*—by Bali Mahārāja; *dattāḥ*—have been given or returned; *bhūḥ lokāḥ*—all land and all planets; *karma-arjītāḥ ca*—whatever he achieved by his pious activities; *ye*—all of which; *niveditam ca*—have been offered to You; *sarvasvam*—everything he possessed; *ātmā*—even his body; *aviklavayā*—without hesitation; *dhiyā*—by such intelligence.

TRANSLATION

Bali Mahārāja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.

TEXT 23

यत्पादयोरशठधीः सलिलं प्रदाय
 दूर्वाङ्कुरैरपि विधाय सतीं सपर्याम् ।
 अप्युचमां गतिमसौ भजते त्रिलोकीं
 दाश्वानविक्लवमनाः कथमार्तिमृच्छेत् ॥२३॥

*yat-pādayor aśaṭha-dhīḥ salilam pradāya
 dūrvāṅkurair api vidhāya satīm saparyām
 apy uttamām gatim asau bhajate tri-lokīn
 dāśvān aviklava-manāḥ katham ārtim rcchet*

yat-pādayoh—at the lotus feet of Your Lordship; *aśaṭha-dhīḥ*—a great-minded person who is without duplicity; *salilam*—water; *pradāya*—offering; *dūrvā*—with fully grown grass; *aṅkuraiḥ*—and with buds of flowers; *api*—although; *vidhāya*—offering; *satīm*—most exalted; *saparyām*—with worship; *api*—although; *uttamām*—the most highly elevated; *gatim*—destination; *asau*—such a worshiper; *bhajate*—deserves; *tri-lokīn*—the three worlds; *dāśvān*—giving to You; *aviklava-manāḥ*—without mental duplicity; *katham*—how; *ārtim*—the distressed condition of being arrested; *rcchet*—he deserves.

TRANSLATION

By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Mahārāja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?

PURPORT

In *Bhagavad-gītā* (9.26) it is stated:

*patram puṣpam phalam toyam
 yo me bhaktyā prayacchati
 tad aham bhakty-upahṛtam
 aśnāmi prayatātmanāḥ*

The Supreme Personality of Godhead is so kind that if an unsophisticated person, with devotion and without duplicity, offers at the lotus feet of the Lord a little water, a flower, a fruit or a leaf, the Lord accepts it. Then the devotee is promoted to Vaikuṇṭha, the spiritual world. Brahmā drew the Lord's attention to this subject and requested that He release Bali Mahārāja, who was suffering, being bound by the ropes of Varuṇa, and who had already given everything, including the three worlds and whatever he possessed.

TEXT 24

श्रीभगवानुवाच

ब्रह्मन् यमनुगृह्णामि तद्विशो विधुनोम्यहम् ।
यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते ॥२४॥

*śrī-bhagavān uvāca
brahmaṇ yam anugṛhṇāmi
tat-viśo vidhunomy aham
yan-madaḥ puruṣaḥ stabdhaḥ
lokam mām cāvamanyate*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *brahmaṇ*—O Lord Brahmā; *yam*—unto anyone to whom; *anugṛhṇāmi*—I show My mercy; *tat*—his; *viśaḥ*—material opulence or riches; *vidhunomi*—take away; *aham*—I; *yat-madaḥ*—having false prestige due to this money; *puruṣaḥ*—such a person; *stabdhah*—being dull-minded; *lokam*—the three worlds; *mām ca*—unto Me also; *cāvamanyate*—derides.

TRANSLATION

The Supreme Personality of Godhead said: My dear Lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.

PURPORT

A civilization that has become godless because of material advancement in opulence is extremely dangerous. Because of great opulence, a

materialist becomes so proud that he has no regard for anyone and even refuses to accept the authority of the Supreme Personality of Godhead. The result of such a mentality is certainly very dangerous. To show special favor, the Lord sometimes makes an example of someone like Bali Mahārāja, who was now bereft of all his possessions.

TEXT 25

यदा कदाचिजीवात्मा संसरन् निजकर्मभिः ।
नानायोनिष्वनीशोऽयं पौरुषीं गतिमाव्रजेत् ॥२५॥

*yadā kadācij jīvātmā
saṁsaran nija-karmabhiḥ
nānā-yoniṣv anīśo 'yam
pauruṣīm gatim āvrajet*

yadā—when; *kadācit*—sometimes; *jīva-ātmā*—the living entity; *saṁsaran*—rotating in the cycle of birth and death; *nija-karmabhiḥ*—because of his own fruitive activities; *nānā-yoniṣu*—in different species of life; *anīśah*—not independent (completely under the control of material nature); *ayam*—this living entity; *pauruṣīm gatim*—the situation of being human; *āvrajet*—wants to obtain.

TRANSLATION

While rotating in the cycle of birth and death again and again in different species because of his own fruitive activities, the dependent living entity, by good fortune, may happen to become a human being. This human birth is very rarely obtained.

PURPORT

The Supreme Personality of Godhead is fully independent. Thus it is not always a fact that a living being's loss of all opulence is a sign of the Supreme Lord's mercy upon him. The Lord can act any way He likes. He may take away one's opulence, or He may not. There are varieties of forms of life, and the Lord treats them according to the circumstances, as He chooses. Generally it is to be understood that the human form of life is one of great responsibility.

*puruṣaḥ prakṛti-stho hi
 bhūnkte prakṛtijān guṇān
 kāraṇāṁ guṇa-saṅgo 'sya
 sad-asad-yoni-janmasu*

“The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.” (Bg. 13.22) After thus rotating through many, many forms of life in the cycle of birth and death, the living being gets a chance for a human form. Therefore every human being, especially one belonging to a civilized nation or culture, must be extremely responsible in his activities. He should not risk degradation in the next life. Because the body will change (*tathā dehāntara-prāptir*), we should be extremely careful. To see to the proper use of life is the purpose of Kṛṣṇa consciousness. The foolish living entity declares freedom from all control, but factually he is not free; he is fully under the control of material nature. He must therefore be most careful and responsible in the activities of his life.

TEXT 26

**जन्मकर्मवयोरूपविद्यैश्वर्यधनादिभिः ।
 यद्यस्य न भवेत् स्तम्भस्त्रायं मदनुग्रहः ॥२६॥**

*janma-karma-vayo-rūpa-
 vidyaiśvarya-dhanādibhiḥ
 yady asya na bhavet stambhas
 tatrāyām mad-anugrahaḥ*

janma—by birth in an aristocratic family; *karma*—by wonderful activities, pious activities; *vayaḥ*—by age, especially youth, when one is capable of doing many things; *rūpa*—by personal beauty, which attracts everyone; *vidyā*—by education; *aiśvarya*—by opulence; *dhana*—by wealth; *ādibhiḥ*—by other opulences also; *yadi*—if; *asya*—of the possessor; *na*—not; *bhavet*—there is; *stambhaḥ*—pride; *tatra*—in such a condition; *ayam*—a person; *mat-anugrahaḥ*—should be considered to have received My special mercy.

TRANSLATION

If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.

PURPORT

When in spite of possessing all these opulences a person is not proud, this means that he is fully aware that all his opulences are due to the mercy of the Supreme Personality of Godhead. He therefore engages all his possessions in the service of the Lord. A devotee knows very well that everything, even his body, belongs to the Supreme Lord. If one lives perfectly in such Kṛṣṇa consciousness, it is to be understood that he is especially favored by the Supreme Personality of Godhead. The conclusion is that one's being deprived of his wealth is not to be considered the special mercy of the Lord. If one continues in his opulent position but does not become unnecessarily proud, falsely thinking that he is the proprietor of everything, this is the Lord's special mercy.

TEXT 27

मानस्तम्भनिमित्तानां जन्मादीनां समन्ततः ।
सर्वश्रेयःप्रतीपानां हन्त मुह्येन मत्परः ॥२७॥

*māna-stambha-nimittānām
janmādīnām samantataḥ
sarva-śreyah-pratīpānām
hanta muhyen na mat-parah*

māna—of false prestige; *stambha*—because of this impudence; *nimittānām*—which are the causes; *janma-ādīnām*—such as birth in a high family; *samantataḥ*—taken together; *sarva-śreyah*—for the supreme benefit of life; *pratīpānām*—which are impediments; *hanta*—also; *muhyet*—becomes bewildered; *na*—not; *mat-parah*—My pure devotee.

TRANSLATION

Although aristocratic birth and other such opulences are impediments to advancement in devotional service because they are causes of false prestige and pride, these opulences never disturb a pure devotee of the Supreme Personality of Godhead.

PURPORT

Devotees like Dhruva Mahārāja, who was given unlimited material opulence, have the special mercy of the Supreme Personality of Godhead. Once Kuvera wanted to give Dhruva Mahārāja a benediction, but although Dhruva Mahārāja could have asked him for any amount of material opulence, he instead begged Kuvera that he might continue his devotional service to the Supreme Personality of Godhead. When a devotee is fixed in his devotional service, there is no need for the Lord to deprive him of his material opulences. The Supreme Personality of Godhead never takes away material opulences achieved because of devotional service, although He sometimes takes away opulences achieved by pious activities. He does this to make a devotee prideless or put him in a better position in devotional service. If a special devotee is meant for preaching but does not give up his family life or material opulences to take to the service of the Lord, the Lord surely takes away his material opulences and establishes him in devotional service. Thus the pure devotee becomes fully engaged in propagating Kṛṣṇa consciousness.

TEXT 28

एष दानवदैत्यानामग्रणीः कीर्तिवर्धनः ।
अजैषीदजयां मायां सीदन्नपि न मुह्यति ॥२८॥

*esa dānava-daityānām
 agranīḥ kīrti-vardhanah
 ajaiśid ajayān māyān
 sīdann api na muhyati*

esah—this Bali Mahārāja; *dānava-daityānām*—among the demons and unbelievers; *agranīḥ*—the foremost devotee; *kīrti-vardhanah*—the

most famous; *ajaiṣīt*—has already surpassed; *ajayām*—the insurmountable; *māyām*—material energy; *sīdān*—being bereft (of all material opulences); *api*—although; *na*—not; *muhyati*—is bewildered.

TRANSLATION

Bali Mahārāja has become the most famous among the demons and nonbelievers, for in spite of being bereft of all material opulences, he is fixed in his devotional service.

PURPORT

In this verse, the words *sīdān api na muhyati* are very important. A devotee is sometimes put into adversity while executing devotional service. In adversity, everyone laments and becomes aggrieved, but by the grace of the Supreme Personality of Godhead, a devotee, even in the worst condition, can understand that he is going through a severe examination by the Personality of Godhead. Bali Mahārāja passed all such examinations, as explained in the following verses.

TEXTS 29–30

क्षीणरिकथञ्चयुतः स्थानात् क्षिसो बद्धश्च शत्रुभिः ।
 ज्ञातिभिश्च परित्यक्तो यातनामनुयापितः ॥२९॥
 गुरुणा भत्सेतः शसो जहौ सत्यं न सुव्रतः ।
 छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् ॥३०॥

*kṣīṇa-rikthaś cyutah sthānāt
 kṣipto baddhaś ca śatrubhiḥ
 jñātibhiś ca parityakto
 yātanām anuyāpitaḥ*

*guruṇā bhartsitah śapto
 jahau satyam na suvrataḥ
 chalair ukto mayā dharmo
 nāyam tyajati satya-vāk*

kṣīṇa-rikthah—although bereft of all riches; *cyutah*—fallen; *sthānāt*—from his superior position; *kṣiptah*—forcefully thrown away; *baddhah ca*—and forcefully bound; *śatrubhiḥ*—by his enemies; *jñātibhiḥ ca*—and by his family members or relatives; *parityaktaḥ*—deserted; *yātanām*—all kinds of suffering; *anuyāpitah*—unusually severely suffered; *gurunā*—by his spiritual master; *bhartsitah*—rebuked; *śaptah*—and cursed; *jahau*—gave up; *satyam*—truthfulness; *na*—not; *su-vratah*—being fixed in his vow; *chalaḥ*—pretentiously; *uktah*—spoken; *mayaḥ*—by Me; *dharmaḥ*—the religious principles; *na*—not; *ayam*—this Bali Mahārāja; *tyajati*—does give up; *satya-vāk*—being true to his word.

TRANSLATION

Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretension that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

PURPORT

Bali Mahārāja passed the severe test put before him by the Supreme Personality of Godhead. This is further proof of the Lord's mercy toward His devotee. The Supreme Personality of Godhead sometimes puts a devotee to severe tests that are almost unbearable. One could hardly even live under the conditions forced upon Bali Mahārāja. That Bali Mahārāja endured all these severe tests and austerities is the mercy of the Supreme Lord. The Lord certainly appreciates the devotee's forbearance, and it is recorded for the future glorification of the devotee. This was not an ordinary test. As described in this verse, hardly anyone could survive such a test, but for the future glorification of Bali Mahārāja, one of the *mahājanas*, the Supreme Personality of Godhead not only tested him but also gave him the strength to tolerate such adversity. The Lord is so kind to His devotee that when severely testing him the Lord gives him the

necessary strength to be tolerant and continue to remain a glorious devotee.

TEXT 31

एष मे प्रापितः स्थानं दुष्प्रापमरैरपि ।
सावर्णेन्तरस्यायं भवितेन्द्रो मदाश्रयः ॥३१॥

*esa me prāpitah sthānam
duṣprāpam amarair api
sāvarṇeh antarasyāyam
bhavitendro mad-āśrayah*

esah—Bali Mahārāja; *me*—by Me; *prāpitah*—has achieved; *sthānam*—a place; *duṣprāpam*—extremely difficult to obtain; *amaraiḥ api*—even by the demigods; *sāvarṇeh antarasyāyam*—during the period of the Manu known as Sāvṛṇi; *ayam*—this Bali Mahārāja; *bhavitā*—will become; *indrah*—the lord of the heavenly planet; *mat-āśrayah*—completely under My protection.

TRANSLATION

The Lord continued: Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Sāvṛṇi.

PURPORT

This is the mercy of the Supreme Personality of Godhead. Even if the Lord takes away a devotee's material opulences, the Lord immediately offers him a position of which the demigods cannot even dream. There are many examples of this in the history of devotional service. One of them is the opulence of Sudāmā Vipra. Sudāmā Vipra suffered severe material scarcity, but he was not disturbed and did not deviate from devotional service. Thus he was ultimately given an exalted position by the mercy of Lord Kṛṣṇa. Here the word *mad-āśrayah* is very significant. Because the Lord wanted to give Bali Mahārāja the exalted position of Indra, the demigods might naturally have been envious of him and might have fought to disturb his position. But the Supreme Personality

of Godhead assured Bali Mahārāja that he would always remain under the Lord's protection (*mad-āśrayah*).

TEXT 32

तावत् सुतलमध्यास्तां विश्वकर्मविनिर्मितम् ।
यदाधयो व्याधयश्च कुमस्तन्द्रा पराभवः ।
नोपसर्गा निवसतां संभवन्ति ममेक्षया ॥३२॥

*tāvat sutalam adhyāstām
viśvakarma-vinirmitam
yat ādhayo vyādhayaś ca
klamas tandrā parābhavaḥ
nopasargā nivasatām
sambhavanti mamekṣayā*

tāvat—as long as you are not in the post of Lord Indra; *sutalam*—in the planet known as Sutala; *adhyāstām*—go live there and occupy the place; *viśvakarma-vinirmitam*—which is especially created by Viśvakarmā; *yat*—wherein; *ādhayah*—miseries pertaining to the mind; *vyādhayah*—miseries pertaining to the body; *ca*—also; *klamas*—fatigue; *tandrā*—dizziness or laziness; *parābhavaḥ*—becoming defeated; *na*—not; *upasargāḥ*—symptoms of other disturbances; *nivasatām*—of those who live there; *sambhavanti*—become possible; *mama*—of Me; *ikṣayā*—by the special vigilance.

TRANSLATION

Until Bali Mahārāja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Viśvakarmā according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Mahārāja, you may now go live there peacefully.

PURPORT

Viśvakarmā is the engineer or architect for the palatial buildings in the heavenly planets. Therefore, since he was engaged to construct the

residential quarters of Bali Mahārāja, the buildings and palaces on the planet Sutala must at least equal those on the heavenly planets. A further advantage of this place designed for Bali Mahārāja was that he would not be disturbed by any outward calamity. Moreover, he would not be disturbed by mental or bodily miseries. These are all extraordinary features of the planet Sutala, where Bali Mahārāja would live.

In the Vedic literatures we find descriptions of many different planets where there are many, many palaces, hundreds and thousands of times better than those of which we have experience on this planet earth. When we speak of palaces, this naturally includes the idea of great cities and towns. Unfortunately, when modern scientists try to explore other planets they see nothing but rocks and sand. Of course, they may go on their frivolous excursions, but the students of the Vedic literature will never believe them or give them any credit for exploring other planets.

TEXT 33

इन्द्रसेन महाराज याहि भो भद्रमस्तु ते ।
सुतलं स्वर्गिभिः प्रार्थ्य ज्ञातिभिः परिवारितः ॥३३॥

*indrasena mahārāja
yāhi bho bhadram astu te
sutalam svargibhiḥ prārthyam
jñātibhiḥ parivāritah*

indrasena—O Mahārāja Bali; *mahārāja*—O King; *yāhi*—better go; *bhōḥ*—O King; *bhadram*—all auspiciousness; *astu*—let there be; *te*—unto you; *sutalam*—in the planet known as Sutala; *svargibhiḥ*—by the demigods; *prārthyam*—desirable; *jñātibhiḥ*—by your family members; *parivāritah*—surrounded.

TRANSLATION

O Bali Mahārāja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.

PURPORT

Bali Mahārāja was transferred from the heavenly planet to the planet Sutala, which is hundreds of times better than heaven, as indicated by the words *svargibhiḥ prārthyam*. When the Supreme Personality of Godhead deprives His devotee of material opulences, this does not mean that the Lord puts him into poverty; rather, the Lord promotes him to a higher position. The Supreme Personality of Godhead did not ask Bali Mahārāja to separate from his family; instead, the Lord allowed him to stay with his family members (*jñātibhiḥ parivāritah*).

TEXT 34

न त्वामभिभविष्यन्ति लोकेशाः किमुतापरे ।
त्वच्छासनातिगान् दैत्यांश्चकं मे सुदयिष्यति ॥३४॥

*na tvām abhibhaviṣyanti
lokeśāḥ kim utāpare
tvac-chāsanātigān daityāṁś
cakram me sūdayiṣyati*

na—not; tvām—unto you; abhibhaviṣyanti—will be able to conquer; loka-iśāḥ—the predominating deities of the various planets; kim uta apare—what to speak of ordinary people; tvat-sāsana-atigān—who transgress your rulings; daityān—such demons; cakram—disc; me—My; sūdayiṣyati—will kill.

TRANSLATION

On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons are concerned, if they transgress your rule, My disc will kill them.

TEXT 35

रक्षिष्ये सर्वतोऽहं त्वां सानुगं सपरिच्छदम् ।
सदा सन्निहितं वीर तत्र मां द्रक्ष्यते भवान् ॥३५॥

*rakṣiṣye sarvato 'ham tvāṁ
sānugam̄ saparicchadam
sadā sannihitāṁ vīra
tatra mām̄ drakṣyate bhavān*

rakṣiṣye—shall protect; *sarvataḥ*—in all respects; *aham*—I; *tvāṁ*—you; *sa-anugam*—with your associates; *sa-paricchadam*—with your paraphernalia; *sadā*—always; *sannihitam*—situated nearby; *vīra*—O great hero; *tatra*—there, in your place; *mām*—Me; *drakṣyate*—will be able to see; *bhavān*—you.

TRANSLATION

O great hero, I shall always be with you and give you protection in all respects along with your associates and paraphernalia. Moreover, you will always be able to see Me there.

TEXT 36

तत्र दानवदैत्यानां सङ्गात् ते भाव आसुरः ।
हृष्टा मदनुभावं वै सद्यः कुण्ठो विनङ्क्ष्यति ॥३६॥

*tatra dānava-daityānāṁ
saṅgāt te bhāva āsurah
drṣṭvā mad-anubhāvam vai
sadyah kuṇṭho vinaṅkṣyati*

tatra—in that place; *dānava-daityānām*—of the demons and the Dānavas; *saṅgāt*—because of the association; *te*—your; *bhāvah*—mentality; *āsurah*—demoniac; *drṣṭvā*—by observing; *mat-anubhāvam*—My superexcellent power; *vai*—indeed; *sadyah*—immediately; *kuṇṭhah*—anxiety; *vināṅkṣyati*—will be destroyed.

TRANSLATION

Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Dānavas will immediately be vanquished.

PURPORT

The Lord assured Bali Mahārāja of all protection, and finally the Lord assured him of protection from the effects of bad association with the demons. Bali Mahārāja certainly became an exalted devotee, but he was somewhat anxious because his association was not purely devotional. The Supreme Personality of Godhead therefore assured him that his demoniac mentality would be annihilated. In other words, by the association of devotees, the demoniac mentality is vanquished.

*satāṁ prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
(Bhāg. 3.25.25)*

When a demon associates with devotees engaged in glorifying the Supreme Personality of Godhead, he gradually becomes a pure devotee.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-second Chapter, of the Śrimad-Bhāgavatam, entitled “Bali Mahārāja Surrenders His Life.”

CHAPTER TWENTY-THREE

The Demigods Regain the Heavenly Planets

This chapter describes how Bali Mahārāja, along with his grandfather Prahlāda Mahārāja, entered the planet Sutala and how the Supreme Personality of Godhead allowed Indra to reenter the heavenly planet.

The great soul Bali Mahārāja experienced that the highest gain in life is to attain devotional service under the shelter of the Lord's lotus feet in full surrender. Being fixed in this conclusion, his heart full of ecstatic devotion and his eyes full of tears, he offered obeisances to the Personality of Godhead and then, with his associates, entered the planet known as Sutala. Thus the Supreme Personality of Godhead satisfied the desire of Aditi and reinstalled Lord Indra. Prahlāda Mahārāja, being aware of Bali's release from arrest, then described the transcendental pastimes of the Supreme Personality of Godhead in this material world. Prahlāda Mahārāja praised the Supreme Lord for creating the material world, for being equal to everyone and for being extremely liberal to the devotees, just like a desire tree. Indeed, Prahlāda Mahārāja said that the Lord is kind not only to His devotees but also to the demons. In this way he described the unlimited causeless mercy of the Supreme Personality of Godhead. Then, with folded hands, he offered his respectful obeisances unto the Lord, and after circumambulating the Lord he also entered the planet Sutala in accordance with the Lord's order. The Lord then ordered Śukrācārya to describe Bali Mahārāja's faults and discrepancies in executing the sacrificial ceremony. Śukrācārya became free from fruitive actions by chanting the holy name of the Lord, and he explained how chanting can diminish all the faults of the conditioned soul. He then completed Bali Mahārāja's sacrificial ceremony. All the great saintly persons accepted Lord Vāmanadeva as the benefactor of Lord Indra because He had returned Indra to his heavenly planet. They accepted the Supreme Personality of Godhead as the maintainer of all the affairs of the universe. Being very happy, Indra, along with his associates, placed Vāmanadeva before him and reentered the heavenly planet.

in their airplane. Having seen the wonderful activities of Lord Viṣṇu in the sacrificial arena of Bali Mahārāja, all the demigods, saintly persons, Pitās, Bhūtas and Siddhas glorified the Lord again and again. The chapter concludes by saying that the most auspicious function of the conditioned soul is to chant and hear about the glorious activities of Lord Viṣṇu.

TEXT 1

श्रीशुक उवाच
 इत्युक्तवन्तं पुरुषं पुरातनं
 महानुभावोऽखिलसाधुसम्मतः ।
 बद्धाञ्जलिर्बिष्टकलाकुलेक्षणो
 भक्तयुक्तलो गद्गदया गिराब्रवीत् ॥ १ ॥

śrī-śuka uvāca
 ity uktavantam puruṣam purātanam
 mahānubhāvo 'khila-sādhu-sammataḥ
 baddha-āñjalih bāspa-kala-ākula-īkṣaṇaḥ
 bhakti-utkalaḥ gadgadayā girābravīt

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *uktavantam*—upon the order of the Supreme Personality of Godhead; *puruṣam*—unto the Supreme Personality of Godhead; *purātanam*—the oldest of everyone; *mahā-anubhāvah*—Bali Mahārāja, who was a great and exalted soul; *akhila-sādhu-sammataḥ*—as approved by all saintly persons; *baddha-āñjalih*—with folded hands; *bāspa-kala-ākula-īkṣaṇaḥ*—whose eyes were filled with tears; *bhakti-utkalaḥ*—full of ecstatic devotion; *gadgadayā*—which were faltering in devotional ecstasy; *girā*—by such words; *abравīt*—said.

TRANSLATION

Śukadeva Gosvāmī said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Mahārāja, who is universally accepted as a pure devotee of the Lord and therefore a

great soul, Bali Mahārāja, his eyes filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

TEXT 2

श्रीबलिरुचा॒

अहो प्रणामाय कृतः समृद्धमः
प्रपन्नभक्तार्थविधौ समाहितः ।
यलोकपालैस्त्वदनुग्रहोऽमरै-
रलब्धपूर्वोऽपसदेऽसुरेऽर्पितः ॥ २ ॥

*śrī-balir uvāca
aho pranāmāya kṛtaḥ samudyamaḥ
prapanna-bhakta-artha-vidhau samāhitah
yat loka-pālais tvat-anugrahaḥ 'marair
alabdha-pūrvō 'pasade 'sure 'rpitah*

śrī-balih uvāca—Bali Mahārāja said; *aho*—alas; *pranāmāya*—to offer my respectful obeisances; *kṛtaḥ*—I did; *samudyamaḥ*—only an endeavor; *prapanna-bhakta-artha-vidhau*—in the regulative principles observed by pure devotees; *samāhitah*—is capable; *yat*—that; *loka-pāliḥ*—by the leaders of various planets; *tvat-anugrahaḥ*—Your causeless mercy; *amaraiḥ*—by the demigods; *alabdha-pūrvah*—not achieved previously; *apasade*—unto a fallen person like me; *asure*—belonging to the *asura* community; *arpitah*—endowed.

TRANSLATION

Bali Mahārāja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

PURPORT

When Vāmanadeva appeared before Bali Mahārāja, Bali Mahārāja immediately wanted to offer Him respectful obeisances, but he was unable to do so because of the presence of Śukrācārya and other demoniac associates. The Lord is so merciful, however, that although Bali Mahārāja did not actually offer obeisances but only endeavored to do so within his mind, the Supreme Personality of Godhead blessed him with more mercy than even the demigods could ever expect. As confirmed in *Bhagavad-gītā* (2.40), *svalpam apy asya dharmasya trāyate mahato bhayāt*: “Even a little advancement on this path can protect one from the most dangerous type of fear.” The Supreme Personality of Godhead is known as *bhāva-grāhī janārdana* because He takes only the essence of a devotee’s attitude. If a devotee sincerely surrenders, the Lord, as the Supersoul in everyone’s heart, immediately understands this. Thus even though, externally, a devotee may not render full service, if he is internally sincere and serious the Lord welcomes his service nonetheless. Thus the Lord is known as *bhāva-grāhī janārdana* because He takes the essence of one’s devotional mentality.

TEXT 3

श्रीशुक उवाच

इत्युक्त्वा हरिमानत्य ब्रह्माणं सभवं ततः ।
विवेश सुतलं प्रीतो बलिमुक्तः सहासुरैः ॥ ३ ॥

śrī-śuka uvāca
ity uktvā harim ānatya
brahmāṇam sabhavam tataḥ
viveśa sutalam prīto
balir muktaḥ sahāsuraiḥ

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *iti uktvā*—saying this; *harim*—unto the Supreme Personality of Godhead, Hari; *ānatya*—offering obeisances; *brahmāṇam*—unto Lord Brahmā; *sa-bhavam*—with Lord Śiva; *tataḥ*—thereafter; *viveśa*—he entered; *sutalam*—the planet Sutala; *prītah*—being fully satisfied; *balih*—Bali Mahārāja; *muktaḥ*—thus released; *saha asuraiḥ*—with his *asura* associates.

TRANSLATION

Śukadeva Gosvāmī continued: After speaking in this way, Bali Mahārāja offered his obeisances first to the Supreme Personality of Godhead, Hari, and then to Lord Brahmā and Lord Śiva. Thus he was released from the bondage of the nāga-pāśa [the ropes of Varuṇa], and in full satisfaction he entered the planet known as Sutala.

TEXT 4

एवमिन्द्राय भगवान् प्रत्यानीय त्रिविष्टपम् ।
पूरयित्वादितेः काममशासत् सकलं जगत् ॥ ४ ॥

*evam indrāya bhagavān
pratyānīya triviṣṭapam
pūrayitvāditeḥ kāmam
asāsat sakalam jagat*

evam—in this way; *indrāya*—unto King Indra; *bhagavān*—the Supreme Personality of Godhead; *pratyānīya*—giving back; *triviṣṭapam*—his supremacy in the heavenly planets; *pūrayitvā*—fulfilling; *aditeḥ*—of Aditi; *kāmam*—the desire; *asāsat*—ruled; *sakalam*—complete; *jagat*—universe.

TRANSLATION

Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe.

TEXT 5

लब्धप्रसादं निर्मुक्तं पौत्रं वंशधरं बलिम् ।
निशाम्य भक्तिप्रवणः प्रहाद इदमत्रवीत् ॥ ५ ॥

*labdha-prasādaṁ nirmuktāṁ
pautram varṇśa-dharāṁ balim*

*niśāmya bhakti-pravaṇah
prahrāda idam abravit*

labdha-prasādam—who had achieved the blessings of the Lord; *nirmuktam*—who was released from bondage; *pautram*—his grandson; *vāṁśa-dharam*—the descendant; *balim*—Bali Mahārāja; *niśāmya*—after overhearing; *bhakti-pravaṇah*—in fully ecstatic devotion; *prahrādah*—Prahlāda Mahārāja; *idam*—this; *abravit*—spoke.

TRANSLATION

When Prahlāda Mahārāja heard how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

TEXT 6

श्रीप्रह्लाद उवाच

नेमं विरिञ्चो लभते प्रसादं
न श्रीनं न शर्वः किमुतापरेऽन्ये ।
यन्नोऽसुराणामसि दुर्गपालो
विश्वाभिवन्द्यैरभिवन्दिताङ्ग्रिः ॥ ६ ॥

*śrī-prahrāda uvāca
nemam viriñco labhate prasādām
na śir na śarvah kim utāpare 'nye
yan no 'surāñām asi durga-pālo
viśvābhivandyair abhivanditāṅghriḥ*

śrī-prahrādah uvāca—Prahlāda Mahārāja said; *na*—not; *imam*—this; *viriñcaḥ*—even Lord Brahmā; *labhate*—can achieve; *prasādām*—benediction; *na*—nor; *śrīḥ*—the goddess of fortune; *na*—nor; *śarvah*—Lord Śiva; *kim uta*—what to speak of; *apare anye*—others; *yat*—which benediction; *nah*—of us; *asurāñām*—the demons; *asi*—You have become; *durga-pālah*—the maintainer; *viśva-abhivandyaiḥ*—by personalities like Lord Brahmā and Lord Śiva, who are worshiped all over the universe; *abhivandita-aṅghriḥ*—whose lotus feet are worshiped.

TRANSLATION

Prahlada Mahārāja said: O Supreme Personality of Godhead, You are universally worshiped; even Lord Brahmā and Lord Śiva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness has never been achieved even by Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī, what to speak of other demigods or common people.

PURPORT

The word *durga-pāla* is significant. The word *durga* means “that which does not go very easily.” Generally *durga* refers to a fort, which one cannot very easily enter. Another meaning of *durga* is “difficulty.” Because the Supreme Personality of Godhead promised to protect Bali Mahārāja and his associates from all dangers, He is addressed here as *durga-pāla*, the Lord who gives protection from all miserable conditions.

TEXT 7

यत्पादपद्मकरन्दनिषेवणे
 ब्रह्मादयः शरणदाश्नुवते विभूतीः ।
 कस्माद् वर्यं कुमृतयः खलयोनयस्ते
 दाक्षिण्यदृष्टिपदवीं भवतः प्रणीताः ॥ ७ ॥

*yat-pāda-padma-makaranda-niṣevaraṇena
 brahmādayaḥ śaraṇadāśnuvate vibhūtiḥ
 kasmād vayam kusṛtayah khala-yonayas te
 dākṣiṇya-dṛṣṭi-padavīṁ bhavataḥ pranītāḥ*

yat—of whom; *pāda-padma*—of the lotus flower of the feet; *makaranda*—of the honey; *niṣevaraṇena*—by tasting the sweetness of rendering service; *brahma-ādayaḥ*—great personalities like Lord Brahmā; *śaraṇa-da*—O my Lord, supreme shelter of everyone; *āśnuvate*—enjoy; *vibhūtiḥ*—benedictions given by You; *kasmāt*—how; *vayam*—we; *ku-sṛtayah*—all the rogues and thieves; *khala-yonayah*—born of an envious dynasty, namely that of the demons; *te*—those

asuras; dākṣinya-dṛṣti-pada-vīm—the position bestowed by the merciful glance; *bhava-tāḥ*—of Your Lordship; *pranītāḥ*—have achieved.

TRANSLATION

O supreme shelter of everyone, great personalities like Brahmā enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

TEXT 8

चित्रं तवेहितमहोऽमितयोगमाया-
लीलाविसृष्टभुवनस्य विशारदस्य ।
सर्वात्मनः समद्रशोऽविषमः स्वभावे
भक्तप्रियो यदसि कल्पतरुस्वभावः ॥ ८ ॥

citraṁ tavehitam aho 'mita-yogamāyā-
līlā-visṛṣṭa-bhuvanasya viśāradasya
sarvātmanah samadrśo 'viṣamaḥ svabhāvo
bhakta-priyo yad asi kalpataru-svabhāvah

citram—very wonderful; *tava ihitam*—all Your activities; *aho*—alas; *amita*—unlimited; *yogamāyā*—of Your spiritual potency; *līlā*—by the pastimes; *visṛṣṭa-bhuvanasya*—of Your Lordship, by whom all the universes have been created; *viśāradasya*—of Your Lordship, who are expert in all respects; *sarvātmanah*—of Your Lordship, who pervade all; *sama-drśah*—and who are equal toward all; *aviṣamaḥ*—without differentiation; *svabhāvah*—that is Your characteristic; *bhakta-priyah*—under the circumstances You become favorable to the devotees; *yat*—because; *asi*—You are; *kalpataru-svabhāvah*—having the characteristic of a desire tree.

TRANSLATION

O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As

the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one's desire.

PURPORT

The Lord says in *Bhagavad-gītā* (9.29):

*samo 'ham sarva-bhūteṣu
na me dveṣyo 'sti na priyāḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." The Supreme Personality of Godhead is certainly equal toward all living entities, but a devotee who fully surrenders at the lotus feet of the Lord is different from a nondevotee. In other words, everyone can take shelter at the lotus feet of the Lord to enjoy equal benedictions from the Lord, but nondevotees do not do so, and therefore they suffer the consequences created by the material energy. We can understand this fact by a simple example. The king or government is equal to all citizens. Therefore, if a citizen capable of receiving special favors from the government is offered such favors, this does not mean that the government is partial. One who knows how to receive favors from the authority can receive them, but one who does not neglects these favors and does not receive them. There are two classes of men—the demons and the demigods. The demigods are fully aware of the Supreme Lord's position, and therefore they are obedient to Him, but even if demons know about the supremacy of the Lord they purposely defy His authority. Therefore, the Lord makes distinctions according to the mentality of the living being, but otherwise He is equal to everyone. Like a desire tree, the Lord fulfills the desires of one who takes shelter of Him, but one who does not take such shelter is distinct from the surrendered soul. One who takes shelter at the lotus feet of the Lord is favored by the Lord, regardless of whether such a person is a demon or a demigod.

TEXT 9

श्रीभगवानुवाच

वत्स प्रहाद भद्रं ते प्रयाहि सुतलालयम् ।
मोदमानः स्वपौत्रेण ज्ञातीनां सुखमावह ॥ ९ ॥

*śrī-bhagavān uvāca
vatsa prahrāda bhadram te
prayāhi sutalālayam
modamānah sva-pautreṇa
jñātīnām sukham āvaha*

śrī-bhagavān uvāca—the Personality of Godhead said; *vatsa*—O My dear son; *prahrāda*—O Prahlāda Mahārāja; *bhadram te*—all auspiciousness unto you; *prayāhi*—please go; *sutala-ālayam*—to the place known as Sutala; *modamānah*—in a spirit of jubilation; *sva-pautreṇa*—with your grandson (Bali Mahārāja); *jñātīnām*—of your relatives and friends; *sukham*—happiness; *āvaha*—just enjoy.

TRANSLATION

The Supreme Personality of Godhead said: My dear son Prahlāda, all good fortune unto you. For the time being, please go to the place known as Sutala and there enjoy happiness with your grandson and your other relatives and friends.

TEXT 10

नित्यं द्रष्टसि मां तत्र गदापाणिमवस्थितम् ।
मदर्शनमहालादध्वस्तकर्मनिबन्धनः ॥१०॥

*nityam draṣṭāsi mām tatra
gadā-pāṇim avasthitam
mad-darśana-mahālāda-
dhvasta-karma-nibandhanah*

nityam—constantly; *draṣṭā*—the seer; *asi*—you shall be; *mām*—unto Me; *tatra*—there (in Satalaloka); *gadā-pāṇim*—with a club in My hand;

avasthitam—situated there; *mat-darśana*—by seeing Me in that form; *mahā-āhlāda*—by the great transcendental bliss; *dhvasta*—having been vanquished; *karma-nibandhanah*—the bondage of fruitive activities.

TRANSLATION

The Supreme Personality of Godhead assured Prahlāda Mahārāja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing Me, you will have no further bondage to fruitive activities.

PURPORT

Karma-bandha, the bondage of fruitive activities, entails the repetition of birth and death. One performs fruitive activities in such a way that he creates another body for his next life. As long as one is attached to fruitive activities, he must accept another material body. This repeated acceptance of material bodies is called *samsāra-bandhana*. To stop this, a devotee is advised to see the Supreme Lord constantly. The *kaniṣṭha-adhikārī*, or neophyte devotee, is therefore advised to visit the temple every day and see the form of the Lord regularly. Thus the neophyte devotee can be freed from the bondage of fruitive activities.

TEXTS 11-12

श्रीनुक उवाच

आज्ञां भगवतो राजनप्रहादो बलिना सह ।
बाढमित्यमलप्रज्ञो मूर्ध्यधाय कृताङ्गलिः ॥११॥
परिक्रम्यादिपुरुषं सर्वासुरचमूर्पतिः ।
प्रणतस्तदनुज्ञातः प्रविवेश महाबिलम् ॥१२॥

śrī-śuka uvāca
*ājñām bhagavato rājan
prahrādo balinā saha
bāḍham ity amala-prajño
mūrdhny ādhāya kṛtāṅjaliḥ*

*parikramyādi-puruṣam
sarvāsura-camūpatih
praṇatas tad-anujñātah
praviveśa mahā-bilam*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *ājñām*—the order; *bhagavataḥ*—of the Supreme Personality of Godhead; *rājan*—O King (Mahārāja Parīkṣit); *prahrādah*—Mahārāja Prahlāda; *balinā saha*—accompanied by Bali Mahārāja; *bāḍham*—yes, sir, what You say is all right; *iti*—thus; *amala-prajñah*—Prahlāda Mahārāja, who had clear intelligence; *mūrdhni*—on his head; *ādhāya*—accepting; *kṛta-añjalih*—with folded hands; *parikramya*—after circumambulating; *ādi-puruṣam*—the supreme original person, Bhagavān; *sarva-asura-camūpatih*—the master of all the chiefs of the demons; *praṇataḥ*—after offering obeisances; *tat-anujñātah*—being permitted by Him (Lord Vāmana); *praviveśa*—entered; *mahā-bilam*—the planet known as Sutala.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: Accompanied by Bali Mahārāja, my dear King Parīkṣit, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord's order on his head with folded hands. After saying yes to the Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutala.

TEXT 13

अथाहोशनसं राजन् हरिनारायणोऽन्तिके ।
आसीनमृत्विजां मध्ये सदसि ब्रह्मवादिनाम् ॥१३॥

*athāhośanasam rājan
hari nārāyaṇo 'ntike
āśinam rtvijāṁ madhye
sadasi brahma-vādinām*

atha—thereafter; *āha*—said; *uśanasam*—unto Śukrācārya; *rājan*—O King; *hariḥ*—the Supreme Personality of Godhead; *nārāyaṇah*—the

Lord; *antike*—nearby; *āśinam*—who was sitting; *rtvijām madhye*—in the group of all the priests; *sadasi*—in the assembly; *brahma-vādinām*—of the followers of Vedic principles.

TRANSLATION

Hari, the Supreme Personality of Godhead, Nārāyaṇa, thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly with the priests [brahma, hotā, udgātā and adhvaryu]. O Mahārāja Parikṣit, these priests were all brahma-vādis, followers of the Vedic principles for performing sacrifices.

TEXT 14

ब्रह्मन् संतनु शिष्यस्य कर्मच्छिद्रं वितन्वतः ।
यत् तत् कर्मसु वैषम्यं ब्रह्मदृष्टं समं भवेत् ॥१४॥

*brahman santanu śiṣyasya
karma-cchidram vitanvataḥ
yat tat karmasu vaiṣamyam
brahma-dṛṣṭam samam bhavet*

brahman—O *brāhmaṇa*; *santanu*—please describe; *śiṣyasya*—of your disciple; *karma-chidram*—the discrepancies in the fruitive activities; *vitanvataḥ*—of he who was performing sacrifices; *yat tat*—that which; *karmasu*—in the fruitive activities; *vaiṣamyam*—discrepancy; *brahma-dṛṣṭam*—when it is judged by the *brāhmaṇas*; *samam*—equipoised; *bhavet*—it so becomes.

TRANSLATION

O best of the brāhmaṇas, Śukrācārya, please describe the fault or discrepancy in your disciple Bali Mahārāja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brāhmaṇas.

PURPORT

When Bali Mahārāja and Prahlāda Mahārāja had departed for the planet Sutala, Lord Viṣṇu asked Śukrācārya what the fault was in Bali

Mahārāja for which Śukrācārya had cursed him. It might be argued that since Bali Mahārāja had now left the scene, how could his faults be judged? In reply to this, Lord Viṣṇu informed Śukrācārya that there was no need for Bali Mahārāja's presence, for his faults and discrepancies could be nullified if judged before the *brāhmaṇas*. As will be seen in the next verse, Bali Mahārāja had no faults; Śukrācārya had unnecessarily cursed him. Nonetheless, this was better for Bali Mahārāja. Being cursed by Śukrācārya, Bali Mahārāja was deprived of all his possessions, with the result that the Supreme Personality of Godhead favored him for his strong faith in devotional service. Of course, a devotee is not required to engage in fruitive activities. As stated in the *sāstra*, *sarvārhaṇam acyutejyā* (*Bhāg.* 4.31.14). By worshiping Acyuta, the Supreme Personality of Godhead, one satisfies everyone. Because Bali Mahārāja had satisfied the Supreme Personality of Godhead, there were no discrepancies in his performance of sacrifices.

TEXT 15

श्रीशुक्र उवाच

कुतस्त्कर्मैषम्यं यस्य कर्मेश्वरो भवान् ।
यज्ञेशो यज्ञपुरुषः सर्वभावेन पूजितः ॥१५॥

śrī-śukraḥ uvāca
kutas tat-karma-vaiṣamyam
yasya karmeśvaro bhavān
yajñeśo yajña-puruṣah
sarva-bhāvena pūjitaḥ

śrī-śukraḥ uvāca—Śrī Śukrācārya said; *kutah*—where is that; *tat*—of him (Bali Mahārāja); *karma-vaiṣamyam*—discrepancy in discharging fruitive activities; *yasya*—of whom (Bali Mahārāja); *karma-īśvaraḥ*—the master of all fruitive activities; *bhavān*—Your Lordship; *yajña-īśaḥ*—You are the enjoyer of all sacrifices; *yajña-puruṣaḥ*—You are the person for whose pleasure all sacrifices are offered; *sarva-bhāvena*—in all respects; *pūjitaḥ*—having worshiped.

TRANSLATION

Śukrācārya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the *yajña-puruṣa*, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

PURPORT

In *Bhagavad-gītā* (5.29) the Lord says, *bhoktāram yajña-tapasāṁ sarva-loka-maheśvaram*: the Lord, the supreme proprietor, is the actual person to be satisfied by the performance of *yajñas*. The *Viṣṇu Purāṇa* (3.8.9) says:

varṇāśramācāravatā
puruṣena paraḥ pumān
viṣṇur ārādhyate panthā
nanyat tat-toṣa-kāraṇam

All the Vedic ritualistic sacrifices are performed for the purpose of satisfying Lord Viṣṇu, the *yajña-puruṣa*. The divisions of society—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, *brahmacarya*, *grhastha*, *vānaprastha* and *sannyāsa*—are all meant to satisfy the Supreme Lord, Viṣṇu. To act according to this principle of the *varṇāśrama* institution is called *varṇāśramācarāṇa*. In *Śrīmad-Bhāgavatam* (1.2.13), Sūta Gosvāmī says:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśāḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

“O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve by discharging his prescribed duties according to caste divisions and orders of life is to please the Personality of Godhead.” Everything is meant to satisfy the Supreme Personality of Godhead. Therefore, since Bali Mahārāja had satisfied the Lord, he had no faults, and Śukrācārya admitted that cursing him was not good.

TEXT 16

मन्त्रतस्तन्त्रतश्छिद्रं देशकालार्हवस्तुतः ।
सर्वं करोति निष्छिद्रमनुसंकीर्तनं तव ॥१६॥

*mantratas tantrataś chidram
deśa-kālārha-vastutah
sarvam̄ karoti niṣchidram
anusaṅkīrtanam̄ tava*

mantrataḥ—in pronouncing the Vedic *mantras* improperly; *tantrataḥ*—in insufficient knowledge for following regulative principles; *chidram*—discrepancy; *deśa*—in the matter of country; *kāla*—and time; *arha*—and recipient; *vastutah*—and paraphernalia; *sarvam*—all these; *karoti*—makes; *niṣchidram*—without discrepancy; *anusaṅkīrtanam*—constantly chanting the holy name; *tava*—of Your Lordship.

TRANSLATION

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

PURPORT

Śrī Caitanya Mahāprabhu has recommended:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (*Bṛhan-nāradīya Purāṇa* 38.126) In this age of Kali, it is extremely difficult to perform Vedic ritualistic

ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic *mantras* with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is *saṅkirtana*, constant chanting of the holy name of the Lord. *Yajñaiḥ saṅkirtana-prāyair yajanti hi sumedhasah* (*Bhāg.* 11.5.29). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing *yajñas* and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Śrī Caitanya Mahāprabhu (*yajñaiḥ saṅkirtana-prāyair yajanti hi sumedhasah*). Although Sukrācārya was a strict *brāhmaṇa* addicted to ritualistic activities, he also admitted, *niśchidram anusāṅkirtanam tava*: "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali-yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Śrīla Jīva Gosvāmī has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Kṛṣṇa consciousness movement we therefore give special stress to the chanting of the Hare Kṛṣṇa *mantra* in all activities.

TEXT 17

तथापि वदतो भूमन् करिष्याम्यनुशासनम् ।
एतच्छ्रेयः परं पुंसां यत् तवाङ्गानुपालनम् ॥१७॥

*tathāpi vadato bhūman
kariṣyāmy anuśāsanam
etac chreyah param pumśāṁ
yat tavājñānupālanam*

tathāpi—although there was no fault on the part of Bali Mahārāja; *vadataḥ*—because of Your order; *bhūman*—O Supreme; *kariṣyāmi*—I

must execute; *anuśāsanam*—because it is Your order; *etat*—this is; *śreyah*—that which is the most auspicious; *param*—supreme; *puruṣām*—of all persons; *yat*—because; *tava ājñā-anupālanam*—to obey Your order.

TRANSLATION

Lord Viṣṇu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

TEXT 18

श्रीशुक उवाच

प्रतिनन्द्य हरेराज्ञामुशना भगवानिति ।
यज्ञच्छिद्रं समाधत्त बलेर्विप्रर्षिभिः सह ॥१८॥

śrī-śuka uvāca
pratinandya harer ājñām
uśanā bhagavān iti
yajña-cchidram samādhatta
baler viprasibhiḥ saha

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *pratinandya*—offering all obeisances; *hareḥ*—of the Personality of Godhead; *ājñām*—the order; *uśanāḥ*—Śukrācārya; *bhagavān*—the most powerful; *iti*—thus; *yajña-chidram*—discrepancies in the performance of sacrifices; *samādhatta*—made it a point to fulfill; *baleḥ*—of Bali Mahārāja; *viprasibhiḥ*—the best brāhmaṇas; *saha*—along with.

TRANSLATION

Śukadeva Gosvāmī continued: In this way, the most powerful Śukrācārya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best brāhmaṇas, he began to compensate for the discrepancies in the sacrifices performed by Bali Mahārāja.

TEXT 19

एवं बलेमहीं राजन् भिक्षित्वा वामनो हरिः ।
ददौ आत्रे महेन्द्राय त्रिदिवं यत् पर्वैतम् ॥१९॥

*evam baler mahīn rājan
bhikṣitvā vāmano hariḥ
dadau bhrātre mahendrāya
tridivam yat parair hṛtam*

evam—thus; *baleḥ*—from Bali Mahārāja; *mahīn*—the land; *rājan*—O King Parikṣit; *bhikṣitvā*—after begging; *vāmanah*—His Lordship Vāmana; *hariḥ*—the Supreme Personality of Godhead; *dadau*—delivered; *bhrātre*—unto His brother; *mahā-indrāya*—Indra, the King of heaven; *tridivam*—the planetary system of the demigods; *yat*—which; *paraiḥ*—by others; *hṛtam*—was taken.

TRANSLATION

O King Parikṣit, thus having taken all the land of Bali Mahārāja by begging, the Supreme Personality of Godhead, Lord Vāmanadeva, delivered to His brother Indra all the land taken away by Indra's enemy.

TEXTS 20-21

ग्रजापतिपतिर्ब्रह्मा देवर्षिपितृभूमिपैः ।
दक्षभृग्वङ्गिरोमुख्यैः कुमारेण भवेन च ॥२०॥
कश्यपस्यादितेः प्रीत्यै सर्वभूतभवाय च ।
लोकानां लोकपालानामकरोद् वामनं पतिम् ॥२१॥

*prajāpati-patiḥ brahmā
devarṣi-pitr-bhūmipaiḥ
dakṣa-bhṛgv-aṅgiro-mukhyaiḥ
kumāreṇa bhavena ca*
*kaśyapasyāditeḥ prītyai
sarva-bhūta-bhavāya ca
lokānāṁ loka-pālānām
akarod vāmanāṁ patim*

prajāpati-patiḥ—the master of all Prajāpatis; *brahmā*—Lord Brahmā; *deva*—with the demigods; *rṣi*—with the great saintly persons; *pitr*—with the inhabitants of Pitṛloka; *bhūmipaiḥ*—with the Manus;

dakṣa—with Dakṣa; *bṝgu*—with Bhṛgu Muni; *aṅgirāḥ*—with Aṅgirā Muni; *mukhyaiḥ*—with all the chiefs of the various planetary systems; *kumāreṇa*—with Kārttikeya; *bhavena*—with Lord Śiva; *ca*—also; *kaśyapasya*—of Kaśyapa Muni; *aditeḥ*—of Aditi; *prītyai*—for the pleasure; *sarva-bhūta-bhavāya*—for the auspiciousness of all living entities; *ca*—also; *lokānām*—of all planetary systems; *loka-pālānām*—of the predominating persons in all planets; *akarot*—made; *vāmanam*—Lord Vāmana; *patim*—the supreme leader.

TRANSLATION

Lord Brahmā [the master of King Dakṣa and all other Prajāpatis], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitṛloka, the Manus, the munis, and such leaders as Dakṣa, Bhṛgu and Aṅgirā, as well as Kārttikeya and Lord Śiva, accepted Lord Vāmanadeva as the protector of everyone. He did this for the pleasure of Kaśyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

TEXTS 22-23

वेदानां सर्वदेवानां धर्मस्य यशसः श्रियः ।
मङ्गलानां व्रतानां च कल्पं स्वर्गापवर्गयोः ॥२२॥
उपेन्द्रं कल्पयांचक्रे पतिं सर्वविभूतये ।
तदा सर्वाणि भूतानि भृशं मुमुदिरे नृप ॥२३॥

vedānāṁ sarva-devānāṁ
dharmasya yaśasah śriyah
maṅgalānāṁ vratānāṁ ca
kalpaṁ svargāpavargayoh

upendram kalpayām cakre
patim sarva-vibhūtaye
tadā sarvāṇi bhūtāni
bṝśam mumudire nṛpa

vedānām—(for the protection) of all the *Vedas*; *sarva-devānām*—of all the demigods; *dharmasya*—of all principles of religion; *yaśasah*—of

all fame; śriyah—of all opulences; *maṅgalānām*—of all auspiciousness; *vratānām ca*—and of all vows; *kalpam*—the most expert; *svarga-apavargayoh*—of elevation to the heavenly planets or liberation from material bondage; *upendram*—Lord Vāmanadeva; *kalpayām cakre*—they made it the plan; *patim*—the master; *sarva-vibhūtaye*—for all purposes; *tadā*—at that time; *sarvāṇi*—all; *bhūtāni*—living entities; *bhṛṣam*—very much; *mumudire*—became happy; *nṛpa*—O King.

TRANSLATION

O King Parikṣit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahmā, wanted Upendra, Lord Vāmanadeva, as the protector of the Vedas, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation. Thus they accepted Upendra, Lord Vāmanadeva, as the supreme master of everything. This decision made all living entities extremely happy.

TEXT 24

ततस्त्वन्दः पुरस्कृत्य देवयानेन वामनम् ।
लोकपालैर्दिवं निन्ये ब्रह्मणा चानुमोदितः ॥२४॥

*tatas tv indrah puraskṛtya
deva-yānena vāmanam
loka-pālair divam ninye
brahmaṇā cānumoditah*

tataḥ—thereafter; *tu*—but; *indrah*—the King of heaven; *puraskṛtya*—keeping forward; *deva-yānena*—by an airplane used by the demigods; *vāmanam*—Lord Vāmana; *loka-pālaiḥ*—with the chiefs of all other planets; *divam*—to the heavenly planets; *ninye*—brought; *brahmaṇā*—by Lord Brahmā; *ca*—also; *anumoditah*—being approved.

TRANSLATION

Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vāmanadeva before him and, with the approval of Lord Brahmā, brought Him to the heavenly planet in a celestial airplane.

TEXT 25

प्राप्य त्रिभुवनं चेन्द्र उपेन्द्रसुजपालितः ।
श्रिया परमया जुष्टो मुमुदे गतसाध्वसः ॥२५॥

*prāpya tri-bhuvanam cendra
upendra-bhuja-pālitaḥ
śriyā paramayā juṣṭo
mumude gata-sādhvasaḥ*

prāpya—after obtaining; *tri-bhuvanam*—the three worlds; *ca*—also; *indraḥ*—the King of heaven; *upendra-bhuja-pālitaḥ*—being protected by the arms of Vāmanadeva, Upendra; *śriyā*—by opulence; *paramayā*—by supreme; *juṣṭaḥ*—thus being served; *mumude*—enjoyed; *gata-sādhvasaḥ*—without fear of the demons.

TRANSLATION

Indra, King of heaven, being protected by the arms of Vāmanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied.

TEXTS 26-27

ब्रह्मा शर्वः कुमारश्च भृगवाद्या मुनयो नृप ।
पितरः सर्वभूतानि सिद्धा वैमानिकाश्च ये ॥२६॥
सुमहत् कर्म तद् विष्णोर्गायन्तः परमद्भुतम् ।
धिष्ण्यानि स्वानि ते जग्मुरदितिं च शशीसिरे ॥२७॥

*brahmā śarvaḥ kumāraś ca
bhṛgv-ādyā munayo nṛpa
pitaraḥ sarva-bhūtāni
siddhā vaimānikāś ca ye*

*sumahat karma tad viṣṇor
gāyantah param adbhitam*

*dhiṣṇyāni svāni te jagmūr
aditīn ca śāśāṁsire*

brahmā—Lord Brahmā; *śarvāḥ*—Lord Śiva; *kumāraḥ ca*—also Lord Kārttikeya; *bṝgu-ādyāḥ*—headed by Bhṛgu Muni, one of the seven ṛṣis; *munayaḥ*—the saintly persons; *nṛpa*—O King; *pitarāḥ*—the inhabitants of Pitṛloka; *śarva-bhūtāni*—other living entities; *siddhāḥ*—the residents of Siddhaloka; *vaimānikāḥ ca*—human beings who can travel everywhere in outer space by airplane; *ye*—such persons; *sumahat*—highly praiseworthy; *karma*—activities; *tat*—all those (activities); *viṣnoḥ*—done by Lord Viṣṇu; *gāyantaḥ*—glorifying; *param adbhutam*—uncommon and wonderful; *dhiṣṇyāni*—to their respective planets; *svāni*—own; *te*—all of them; *jagmuḥ*—departed; *aditim ca*—as well as Aditi; *śāśāṁsire*—praised all these activities of the Lord.

TRANSLATION

Lord Brahmā, Lord Śiva, Lord Kārttikeya, the great sage Bhṛgu, other saintly persons, the inhabitants of Pitṛloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vāmanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

TEXT 28

सर्वमेतन्मयाख्यातं भवतः कुलनन्दन ।
उरुक्रमस्य चरितं श्रोतृणामघोचनम् ॥२८॥

*sarvam etan mayākhyātam
bhavataḥ kula-nandana
urukramasya caritam
śrotṛṇām agha-mocanam*

sarvam—all; *etan*—these incidents; *mayā*—by me; *ākhyātam*—have been described; *bhavataḥ*—of you; *kula-nandana*—O Mahārāja

Parīkṣit, the pleasure of your dynasty; *urukramasya*—of the Supreme Personality of Godhead; *caritam*—activities; *śrotṛṇām*—of the audience; *agha-mocanam*—such hearing of the Lord's activities certainly vanquishes the results of sinful activities.

TRANSLATION

O Mahārāja Parīkṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vāmanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

TEXT 29

पारं महिम्न उरुविक्रमतो गृणानो
यः पार्थिवानि विममे स रजांसि मर्त्यः।
किं जायमान उत जात उपैति मर्त्य
इत्याह मन्त्रदृग्भृषिः पुरुषस्य यस्य ॥२९॥

*pāram mahimna uruvikramato gṛṇāno
yah pārthivāni vimame sa rajāṁsi martyah
kim jāyamāna uta jāta upaiti martya
ity āha mantra-dṛg rṣih puruṣasya yasya*

pāram—the measurement; *mahimnaḥ*—of the glories; *uruvikramataḥ*—of the Supreme Personality of Godhead, who acts wonderfully; *gṛṇānah*—can count; *yah*—a person who; *pārthivāni*—of the whole planet earth; *vimame*—can count; *sah*—he; *rajāṁsi*—the atoms; *martyah*—a human being who is subject to death; *kim*—what; *jāyamānah*—one who will take birth in the future; *uta*—either; *jātah*—one who is already born; *upaiti*—can do; *martyah*—a person subject to death; *iti*—thus; *āha*—said; *mantra-dṛk*—who could foresee the Vedic mantras; *rṣih*—the great saintly Vasiṣṭha Muni; *puruṣasya*—of the supreme person; *yasya*—of whom.

TRANSLATION

One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Viṣṇu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasiṣṭha.

PURPORT

Vasiṣṭha Muni has given a *mantra* about Lord Viṣṇu: *na te viṣṇor jāyamāno na jāto mahimnāḥ pāram anantam āpa*. No one can estimate the extent of the uncommonly glorious activities of Lord Viṣṇu. Unfortunately, there are so-called scientists who are subject to death at every moment but are trying to understand by speculation the wonderful creation of the cosmos. This is a foolish attempt. Long, long ago, Vasiṣṭha Muni said that no one in the past could measure the glories of the Lord and that no one can do so in the future. One must simply be satisfied with seeing the glorious activities of the Supreme Lord's creation. The Lord therefore says in *Bhagavad-gītā* (10.42), *viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat*: "With a single fragment of Myself, I pervade and support this entire universe." The material world consists of innumerable universes, each one full of innumerable planets, which are all considered to be products of the Supreme Personality of Godhead's material energy. Yet this is only one fourth of God's creation. The other three fourths of creation constitute the spiritual world. Among the innumerable planets in only one universe, the so-called scientists cannot understand even the moon and Mars, but they try to defy the creation of the Supreme Lord and His uncommon energy. Such men have been described as crazy. *Nūnāṁ pramattaḥ kurute vikarma* (*Bhāg.* 5.5.4). Such crazy men unnecessarily waste time, energy and money in attempting to defy the glorious activities of Urukrama, the Supreme Personality of Godhead.

TEXT 30

य इदं देवदेवस्य हरेरङ्गुतकर्मणः ।
अवतारानुचरितं शृण्वन् याति परां गतिम् ॥३०॥

*ya idam deva-devasya
 harer adbhuta-karmaṇah
 avatāra-anucaritam
 śṛṇvan yāti parām gatim*

yah—anyone who; *idam*—this; *deva-devasya*—of the Supreme Personality of Godhead, who is worshiped by the demigods; *hareḥ*—of Lord Kṛṣṇa, Hari; *adbhuta-karmaṇah*—whose activities are all wonderful; *avatāra-anucaritam*—activities performed in His different incarnations; *śṛṇvan*—if one continues to hear; *yāti*—he goes; *parām gatim*—to the supreme perfection, back home, back to Godhead.

TRANSLATION

If one hears about the uncommon activities of the Supreme Personality of Godhead in His various incarnations, he is certainly elevated to the higher planetary system or even brought back home, back to Godhead.

TEXT 31

**क्रियमाणे कर्मणीदं दैवे पित्र्येऽथ मानुषे ।
 यत्र यत्रानुकीर्त्येत तत् तेषां सुकृतं विदुः ॥३१॥**

*kriyamāṇe karmaṇīdāṁ
 daive pitrye 'tha mānuṣe
 yatra yatrānukīrtyeta
 tat teṣām sukṛtam viduh*

kriyamāṇe—upon the performance; *karmaṇī*—of a ritualistic ceremony; *idam*—this description of the characteristics of Vāmanadeva; *daive*—to please the demigods; *pitrye*—or to please the forefathers, as in a *śrāddha* ceremony; *atha*—either; *mānuṣe*—for the pleasure of human society, as in marriages; *yatra*—wherever; *yatra*—whenever; *anukīrtyeta*—is described; *tat*—that; *teṣām*—for them; *sukṛtam*—auspicious; *viduh*—everyone should understand.

TRANSLATION

Whenever the activities of Vāmanadeva are described in the course of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one's forefathers in Pitṛloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.

PURPORT

There are three kinds of ceremonies—specifically, ceremonies to please the Supreme Personality of Godhead or the demigods, those performed for social celebrations like marriages and birthdays, and those meant to please the forefathers, like the śrāddha ceremony. In all these ceremonies, large amounts of money are spent for various activities, but here it is suggested that if along with this there is recitation of the wonderful activities of Vāmanadeva, certainly the ceremony will be carried out successfully and will be free of all discrepancies.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-third Chapter, of the Śrimad-Bhāgavatam, entitled "The Demigods Regain the Heavenly Planets."

cultural readings of the workplace. The workers and managers were asked to describe the nature of their work and the culture of their organization. Some workers and managers described the culture as hierarchical and authoritarian, while others described it as decentralized, open, and participative. These findings are discussed in the following section.

As indicated by the results of the factor analysis, the first factor was concerned with organizational culture and included items related to the potential for individual initiative, the right to make mistakes, the ability to self-manage, and the right to make decisions. The second factor concerned the potential for individual initiative, the right to make mistakes, the ability to self-manage, and the right to make decisions. The third factor concerned the potential for individual initiative, the right to make mistakes, the ability to self-manage, and the right to make decisions. The fourth factor concerned the potential for individual initiative, the right to make mistakes, the ability to self-manage, and the right to make decisions.

CHAPTER TWENTY-FOUR

Matsya, the Lord's Fish Incarnation

This chapter describes the Supreme Personality of Godhead's incarnation as a fish, and it also describes the saving of Mahārāja Satyavrata from an inundation.

The Supreme Personality of Godhead expands Himself by *svāṁśa* (His personal expansions) and *vibhinnāṁśa* (His expansions as the living entities). As stated in *Bhagavad-gītā* (4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*: the Supreme Personality of Godhead appears on this planet for the protection of the *sādhus*, or devotees, and for the destruction of the miscreants, or nondevotees. He especially descends to give protection to the cows, the *brāhmaṇas*, the demigods, the devotees and the Vedic system of religion. Thus He appears in various forms—sometimes as a fish, sometimes a boar, sometimes Nṛsiṁhadeva, sometimes Vāmanadeva and so on—but in any form or incarnation, although He comes within the atmosphere of the material modes of nature, He is unaffected. This is a sign of His supreme controlling power. Although He comes within the material atmosphere, *māyā* cannot touch Him. Therefore, no material qualities can be attributed to Him in any degree.

Once, at the end of the previous *kalpa*, a demon named Hayagrīva wanted to take the Vedic knowledge away from Lord Brahmā at the time of annihilation. Therefore the Supreme Personality of Godhead took the incarnation of a fish at the beginning of the period of Svāyambhuva Manu and saved the *Vedas*. During the reign of Cākṣuṣa Manu there was a king named Satyavrata, who was a great pious ruler. To save him, the Lord appeared as the fish incarnation for a second time. King Satyavrata later became the son of the sun-god and was known as Śrāddhadeva. He was established as Manu by the Supreme Personality of Godhead.

To receive the favor of the Supreme Personality of Godhead, King Satyavrata engaged in the austerity of subsisting only by drinking water. Once, while performing this austerity on the bank of the Kṛtamālā River

and offering oblations of water with the palm of his hand, he found a small fish. The fish appealed to the King for protection, asking the King to keep Him in a safe place. Although the King did not know that the small fish was the Supreme Personality of Godhead Himself, as a king he gave shelter to the fish and kept Him in a water jug. The fish, being the Supreme Personality of Godhead, wanted to show His potency to King Satyavrata, and thus He immediately expanded His body in such a way that He could no longer be kept in the jug of water. The King then put the fish in a big well, but the well was also too small. Then the King put the fish in a lake, but the lake was also unsuitable. Finally the King put the fish in the sea, but even the sea could not accommodate Him. Thus the King understood that the fish was no one else but the Supreme Personality of Godhead, and he requested the Lord to describe His incarnation as a fish. The Personality of Godhead, being pleased with the King, informed him that within a week there would be an inundation throughout the universe and that the fish incarnation would protect the King, along with the ṛsis, herbs, seeds and other living entities, in a boat, which would be attached to the fish's horn. After saying this, the Lord disappeared. King Satyavrata offered respectful obeisances to the Supreme Lord and continued to meditate upon Him. In due course of time, annihilation took place, and the King saw a boat coming near. After getting aboard with learned brāhmaṇas and saintly persons, he offered prayers to worship the Supreme Personality of Godhead. The Supreme Lord is situated in everyone's heart, and thus he taught Mahārāja Satyavrata and the saintly persons about Vedic knowledge from the core of the heart. King Satyavrata took his next birth as Vaivasvata Manu, who is mentioned in *Bhagavad-gītā*. *Vivasvān manave prāha*: the sun-god spoke the science of *Bhagavad-gītā* to his son Manu. Because of being the son of Vivasvān, this Manu is known as Vaivasvata Manu.

TEXT 1

श्रीराजोवाच

भगवञ्चोतुमिञ्चामि हरेरङ्गतकर्मणः ।
अवतारकथामाद्यां मायामत्स्यविडम्बनम् ॥ १ ॥

śrī-rājovāca
 bhagavañ chrotum icchāmi
 harer adbhuta-karmaṇah
 avatāra-kathām ādyāṁ
 māyā-matsya-vidambanam

śrī-rājā uvāca—King Parikṣit said; *bhagavan*—O most powerful; *śrotum*—to hear; *icchāmi*—I desire; *hareḥ*—of the Supreme Personality of Godhead, Hari; *adbhuta-karmaṇah*—whose activities are wonderful; *avatāra-kathām*—pastimes of the incarnation; *ādyāṁ*—first; *māyā-matsya-vidambanam*—which is simply an imitation of a fish.

TRANSLATION

Mahārāja Parikṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmī, I wish to hear from you the pastimes of that fish incarnation.

PURPORT

The Supreme Personality of Godhead is all-powerful, yet He accepted the form of an uncommon fish. This is one of the ten original incarnations of the Lord.

TEXTS 2-3

यदर्थमदधाद् रूपं मात्स्यं लोकजुगुप्सितम् ।
 तमःप्रकृति दुर्मर्पणं कर्मग्रस्त इवेश्वरः ॥ २ ॥
 एतन्नो भगवन् सर्वं यथावद् वक्तुमर्हसि ।
 उत्तमश्लोकचरितं सर्वलोकसुखावहम् ॥ ३ ॥

yad-ar�am adadhād rūpaṁ
mātsyaṁ loka-jugupsitam
tamaḥ-prakṛti-durmaraṣam
karma-grasta iveśvaraḥ

*etan no bhagavan sarvam
 yathāvat vaktum arhasi
 uttamaśloka-caritam
 sarva-loka-sukhāvaham*

yat-ar�am—for what purpose; *adadhāt*—accepted; *rūpam*—form; *mātsyam*—of a fish; *loka-jugupsitam*—which is certainly not very favorable in this world; *tamah*—in the mode of ignorance; *prakṛti*—such behavior; *durmarṣam*—which is certainly very painful and condemned; *karma-grastah*—one who is under the laws of *karma*; *iva*—like; *īśvarah*—the Supreme Personality of Godhead; *etat*—all these facts; *nah*—unto us; *bhagavan*—O most powerful sage; *sarvam*—everything; *yathāvat*—properly; *vaktum arhasi*—kindly describe; *uttamaśloka-caritam*—the pastimes of the Supreme Personality of Godhead; *sarva-loka-sukha-āvaham*—by hearing of which everyone becomes happy.

TRANSLATION

What was the purpose for which the Supreme Personality of Godhead accepted the abominable form of a fish, exactly as an ordinary living being accepts different forms under the laws of *karma*? The form of a fish is certainly condemned and full of terrible pain. O my lord, what was the purpose of this incarnation? Kindly explain this to us, for hearing about the pastimes of the Lord is auspicious for everyone.

PURPORT

Parīkṣit Mahārāja's question to Śukadeva Gosvāmī was based on this principle stated by the Lord Himself in *Bhagavad-gītā* (4.7):

*yadā yadā hi dharmasya
 glānir bhavati bhārata
 abhyutthānam adharmasya
 tadātmānam srjāmy aham*

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I

descend Myself." The Lord appears in each incarnation to save the world from irreligious principles and especially to protect His devotees (*paritrāṇāya sādhūnām*). Vāmanadeva, for example, appeared to save the devotee Bali Mahārāja. Similarly, when the Supreme Personality of Godhead accepted the abominable form of a fish, He must have done so to favor some devotee. Parīkṣit Mahārāja was eager to know about the devotee for whom the Supreme Lord accepted this form.

TEXT 4

श्रीसूत उवाच

इत्युक्तो विष्णुरातेन मगवान् बादरायणिः ।
उवाच चरितं विष्णोर्मत्सरूपेण यत् कृतम् ॥ ४ ॥

*śrī-sūta uvāca
ity ukto viṣṇu-rātena
bhagavān bādarāyanīḥ
uvāca caritam viṣṇor
matsya-rūpeṇa yat kṛtam*

śrī-sūtah uvāca—Śrī Sūta Gosvāmī said; *iti uktaḥ*—thus being questioned; *viṣṇu-rātena*—by Mahārāja Parīkṣit, known as Viṣṇurāṭa; *bhagavān*—the most powerful; *bādarāyanīḥ*—the son of Vyāsadeva, Śukadeva Gosvāmī; *uvāca*—said; *caritam*—the pastimes; *viṣṇoh*—of Lord Viṣṇu; *matsya-rūpeṇa*—by Him in the form of a fish; *yat*—whatever; *kṛtam*—was done.

TRANSLATION

Sūta Gosvāmī said: When Parīkṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord's incarnation as a fish.

TEXT 5

श्रीशुक उवाच

गोविप्रसुरसाधूनां छन्दसामपि चेश्वरः ।
रक्षामिच्छस्तनूर्धते धर्मस्यार्थस्य चैव हि ॥ ५ ॥

*śrī-śuka uvāca
 go-vipra-sura-sādhūnām
 chandasām api cēśvarah
 rakṣām iccharīns tanūḥ dhatte
 dharmasyārthasya caiva hi*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *go*—of the cows; *vipra*—of the *brāhmaṇas*; *sura*—of the demigods; *sādhūnām*—and of the devotees; *chandasām api*—even of the Vedic literature; *ca*—and; *īśvarah*—the supreme controller; *rakṣām*—the protection; *icchan*—desiring; *tanūḥ dhatte*—accepts the forms of incarnations; *dharmasya*—of the principles of religion; *arthasya*—of the principles of the purpose of life; *ca*—and; *eva*—indeed; *hi*—certainly.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, *brāhmaṇas*, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

PURPORT

The Supreme Personality of Godhead generally appears in various types of incarnations to give protection to the cows and *brāhmaṇas*. The Lord is described as *go-brāhmaṇa-hitāya ca*; in other words, He is always eager to benefit the cows and *brāhmaṇas*. When Lord Kṛṣṇa appeared, He purposefully became a cowherd boy and showed personally how to give protection to the cows and calves. Similarly, He showed respect to Sudāmā Vipra, a real *brāhmaṇa*. From the Lord's personal activities, human society should learn how to give protection specifically to the *brāhmaṇas* and cows. Then the protection of religious principles, fulfillment of the aim of life and protection of Vedic knowledge can be achieved. Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled. The Lord, therefore, is described as *go-brāhmaṇa-hitāya* because His incarnation is only for the protection of the cows and

brāhmaṇas. Unfortunately, because in Kali-yuga there is no protection of the cows and brahminical culture, everything is in a precarious position. If human society wants to be exalted, the leaders of society must follow the instructions of *Bhagavad-gītā* and give protection to the cows, the *brāhmaṇas* and brahminical culture.

TEXT 6

उच्चावचेषु भूतेषु चरन् वायुरिवेश्वरः ।
नोच्चावचत्वं भजते निर्गुणत्वाद्वियो गुणैः ॥ ६ ॥

*uccāvaceṣu bhūteṣu
caran vāyur iṣvaraḥ
noccāvacatvaṁ bhajate
nirguṇatvād dhiyo guṇaiḥ*

ucca-avaceṣu—having higher or lower bodily forms; *bhūteṣu*—among the living entities; *caran*—behaving; *vāyuh iva*—exactly like the air; *iṣvaraḥ*—the Supreme Lord; *na*—not; *ucca-avacatvam*—the quality of higher or lower grades of life; *bhajate*—accepts; *nirguṇatvāt*—because of being transcendental, above all material qualities; *dhiyah*—generally; *guṇaiḥ*—by the modes of material nature.

TRANSLATION

Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.

PURPORT

The Supreme Personality of Godhead is the master of the material nature (*mayādhyaṅkṣena prakṛtiḥ sūyate sacarācaram*). Therefore, being the supreme controller of the laws of nature, the Lord cannot be under their influence. An example given in this regard is that although the wind blows through many places, the air is not affected by the qualities

of these places. Although the air sometimes carries the odor of a filthy place, the air has nothing to do with such a place. Similarly, the Supreme Personality of Godhead, being all-good and all-auspicious, is never affected by the material qualities like an ordinary living entity. *Puruṣah prakṛti-stho hi bhunkte prakṛtijān guṇān* (Bg. 13.21). When the living entity is in the material nature, he is affected by its qualities. The Supreme Personality of Godhead, however, is not affected. Disrespectfully, one who does not know this considers the Supreme Personality of Godhead an ordinary living being (*avajānanti māṁ mūḍhāḥ*). *Parāṁ bhāvam ajānantaḥ*: such a conclusion is reached by the unintelligent because they are unaware of the transcendental qualities of the Lord.

TEXT 7

आसीदतीतकल्पान्ते ब्राह्मो नैमित्तिको लयः ।
समुद्रोपप्लुतात्तत्र लोका भूरादयो नृप ॥७॥

*āśid atīta-kalpānte
brāhma naimittiko layaḥ
samudropaplutās tatra
lokā bhūr-ādayo nṛpa*

āśit—there was; *atīta*—past; *kalpa-ante*—at the end of the *kalpa*; *brāhmah*—of Lord Brahmā’s day; *naimittikah*—because of that; *layaḥ*—inundation; *samudra*—in the ocean; *upaplutāḥ*—were inundated; *tatra*—there; *lokāḥ*—all the planets; *bhūh-ādayaḥ*—Bhūh, Bhuvah and Svah, the three *lokas*; *nṛpa*—O King.

TRANSLATION

O King Parikṣit, at the end of the past millennium, at the end of Brahmā’s day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

TEXT 8

कालेनागतनिद्रस्य धातुः शिशिषोर्वली ।
मुखतो निःसृतान् वेदान् हयग्रीवोऽन्तिकेऽहरत् ॥८॥

*kālenāgata-nidrasya
dhātuḥ śīśayiṣor bali
mukhato niḥsṛtān vedān
hayagrīva 'ntike 'harat*

kālena—because of time (the end of Brahmā's day); *āgata-nidrasya*—when he felt sleepy; *dhātuḥ*—of Brahmā; *śīśayiṣoh*—desiring to lie down to sleep; *bali*—very powerful; *mukhataḥ*—from the mouth; *niḥsṛtān*—emanating; *vedān*—the Vedic knowledge; *hayagrīvah*—the great demon named Hayagrīva; *antike*—nearby; *aharat*—stole.

TRANSLATION

At the end of Brahmā's day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge.

TEXT 9

ज्ञात्वा तद् दानवेन्द्रस्य हयग्रीवस्य चेष्टितम् ।
दधार शफरीरूपं भगवान् हरिरीश्वरः ॥ ९ ॥

*jñātvā tad dānavendrasya
hayagrīvasya ceṣṭitam
dadhāra śaphari-rūpam
bhagavān harir iśvarah*

jñātvā—after understanding; *tad*—that; *dānava-indrasya*—of the great demon; *hayagrīvasya*—of Hayagrīva; *ceṣṭitam*—activity; *dadhāra*—accepted; *śaphari-rūpam*—the form of a fish; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Lord; *iśvarah*—the supreme controller.

TRANSLATION

Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.

PURPORT

Because everything was inundated by water, to save the *Vedas* it was necessary for the Lord to assume the form of a fish.

TEXT 10

तत्र राजऋषिः कश्चिन्नाम्ना सत्यव्रतो महान् ।
नारायणपरोऽतपत् तपः स सलिलाशनः ॥१०॥

*tatra rāja-ṛṣih kaścin
nāmnā satyavrato mahān
nārāyaṇa-paro 'tapat
tapah sa salilāśanah*

tatra—in that connection; *rāja-ṛṣih*—a king equally qualified as a great saintly person; *kaścit*—someone; *nāmnā*—by the name; *satyavrataḥ*—Satyavrata; *mahān*—a great personality; *nārāyaṇa-parah*—a great devotee of Lord Nārāyaṇa, the Supreme Personality of Godhead; *atapat*—performed austerities; *tapah*—penances; *sah*—he; *salila-āśanah*—only drinking water.

TRANSLATION

During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

PURPORT

The Lord assumed one fish incarnation to save the *Vedas* at the beginning of the Svāyambhuva-manvantara, and at the end of the Cākṣuṣa-manvantara the Lord again assumed the form of a fish just to favor the great king named Satyavrata. As there were two incarnations of Varāha, there were also two incarnations of fish. The Lord appeared as one fish incarnation to save the *Vedas* by killing Hayagrīva, and He assumed the other fish incarnation to show favor to King Satyavrata.

TEXT 11

योऽसावस्मिन् महाकल्पे तनयः स विवस्तः ।
आद्वदेव इति ख्यातो मनुत्वे हरिणार्पितः ॥११॥

*yo 'sāv asmin mahā-kalpe
tanayāḥ sa vivasvataḥ
śrāddhadeva iti khyāto
manutve hariṇārpitah*

yāḥ—one who; *asau*—He (the Supreme Person); *asmin*—in this; *mahā-kalpe*—great millennium; *tanayāḥ*—son; *sah*—he; *vivasvataḥ*—of the sun-god; *śrāddhadevah*—by the name Śrāddhadeva; *iti*—thus; *khyātoḥ*—celebrated; *manutve*—in the position of Manu; *hariṇā*—by the Supreme Personality of Godhead; *arpitah*—was situated.

TRANSLATION

In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

TEXT 12

एकदा कृतमालायां कुर्वतो जलतर्पणम् ।
तस्याञ्जल्युदके काचिच्छफर्येकाभ्यपद्यत ॥१२॥

*ekadā kṛtamālāyām
kurvato jala-tarpaṇam
tasyāñjaly-udake kācic
chaphary ekābhypyadyata*

ekadā—one day; *kṛtamālāyām*—on the bank of the Kṛtamālā River; *kurvataḥ*—executing; *jala-tarpaṇam*—the offering of oblations of water; *tasya*—his; *añjali*—palmful; *udake*—in the water; *kācīt*—some; *śapharī*—a small fish; *ekā*—one; *abhyapadyata*—was generated.

TRANSLATION

One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.

TEXT 13

सत्यव्रतोऽज्जलिगतां सह तोयेन भारत ।
उत्सर्ज नदीतोये शफरीं द्रविडेश्वरः ॥१३॥

*satyavrato 'ñjali-gatāṁ
saha toyena bhārata
utsasarja nadi-toye
śapharīm dravideśvarah*

satyavrataḥ—King Satyavrata; *añjali-gatāṁ*—in the water held in the palms of the King; *saha*—with; *toyena*—water; *bhārata*—O King Parikṣit; *utsasarja*—threw; *nadi-toye*—in the water of the river; *śapharīm*—that small fish; *dravida-īśvarah*—Satyavrata, the King of Dravida.

TRANSLATION

Satyavrata, the King of Dravidadeśa, threw the fish into the water of the river along with the water in his palm, O King Parikṣit, descendant of Bharata.

TEXT 14

तमाह सातिकरुणं महाकारुणिकं नृपम् ।
यादोभ्यो ज्ञातिघातिभ्योदीनां मांदीनवत्सल ।
कथं विसृजसे राजन् भीतामस्मिन् सरिजले ॥१४॥

*tam āha sātikaruṇāṁ
mahā-kārunikāṁ nrpam
yādobhyo jñāti-ghātibhyo
dīnāṁ māṁ dīna-vatsala
kathāṁ visṛjase rājan
bhītām asmin sarijjale*

tam—unto him (Satyavrata); *āha*—said; *sā*—that small fish; *ati-karunam*—extremely compassionate; *mahā-kārunikam*—extremely merciful; *nṛpam*—unto King Satyavrata; *yādobyah*—to the aquatics; *jñāti-ghātibhyah*—who are always eager to kill the smaller fish; *dīnām*—very poor; *mām*—me; *dīna-vatsala*—O protector of the poor; *katham*—why; *visrjase*—you are throwing; *rājan*—O King; *bhitām*—very much afraid; *asmin*—within this; *sarit-jale*—in the water of the river.

TRANSLATION

With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.

PURPORT

In the *Matsya Purāṇa* it is said:

*ananta-saktir bhagavān
matsya-rūpī janārdanah
krīdārthān yācayām āsa
svayam satyavrataṁ nṛpam*

“The Supreme Personality of Godhead possesses unlimited potency. Nonetheless, in His pastime in the form of a fish He begged protection from King Satyavrata.”

TEXT 15

तमात्मनोऽनुग्रहार्थं प्रीत्या मत्स्यवपुर्धरम् ।
अजानन् रक्षणार्थाय शफर्याः स मनो दधे ॥१५॥

*tam ātmano 'nugrahārthān
prītyā matsya-vapur-dharam
ajānan rakṣaṇārthāya
śapharyāḥ sa mano dadhe*

tam—unto the fish; *ātmanah*—personal; *anugraha-ar�am*—to show favor; *prītyā*—very much pleased; *matsya-vapuh-dharam*—the Supreme Personality of Godhead, who had assumed the form of a fish; *ajānan*—without knowledge of this; *rakṣaṇa-ar�aya*—just to give protection; *śapharyāh*—of the fish; *sah*—the King; *manah*—mind; *dadhe*—decided.

TRANSLATION

To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection.

PURPORT

Here is an example of giving service to the Supreme Personality of Godhead even without knowledge. Such service is called *ajñāta-sukṛti*. King Satyavrata wanted to show his own mercy, not knowing that the fish was Lord Viṣṇu. By such unknowing devotional service, one is favored by the Supreme Personality of Godhead. Service rendered to the Supreme Lord, knowingly or unknowingly, never goes in vain.

TEXT 16

तस्या दीनतरं वाक्यमाश्रुत्य स महीपतिः ।
कलशाप्सु निधायैनां दयालुर्निर्न्य आश्रमम् ॥१६॥

*tasyā dīnataram vākyam
āśrutya sa mahīpatih
kalaśāpsu nidhāyaināṁ
dayālur ninya āśramam*

tasyāh—of the fish; *dīna-taram*—pitiable; *vākyam*—words; *āśrutya*—hearing; *sah*—that; *mahi-patiḥ*—the King; *kalaśa-apsu*—in the water contained in the water jug; *nidhāya*—taking; *enām*—the fish; *dayāluḥ*—merciful; *ninya*—brought; *āśramam*—to his residence.

TRANSLATION

The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence.

TEXT 17

सा तु तत्रैकरात्रेण वर्धमाना कमण्डलौ ।
अलब्ध्वात्मावकाशं वा इदमाह महीपतिम् ॥१७॥

*sā tu tatraika-rātreṇa
vardhamānā kamaṇḍalau
alabdhvātmāvakaśam vā
idam āha mahīpatim*

sā—that fish; *tu*—but; *tatra*—therein; *eka-rātreṇa*—in one night; *vardhamānā*—expanding; *kamaṇḍalau*—in the waterpot; *alabdhvā*—without attaining; *ātma-avakāśam*—a comfortable position for His body; *vā*—either; *idam*—this; *āha*—said; *mahi-patim*—unto the King.

TRANSLATION

But in one night that fish grew so much that He could not move His body comfortably in the water of the pot. He then spoke to the King as follows.

TEXT 18

नाहं कमण्डलावस्मिन् कृच्छ्रं वस्तुमिहोत्सहे ।
कल्पयौकः सुविपुलं यत्राहं निवसे सुखम् ॥१८॥

*nāhaṁ kamaṇḍalāv asmin
kṛcchram vaste mihotsahē
kalpayaukaḥ suvipulam
yatrāhaṁ nivase sukham*

na—not; *aham*—I; *kamaṇḍalau*—in this waterpot; *asmin*—in this; *kṛcchram*—with great difficulty; *vastum*—to live; *iha*—here; *utsahē*—

like; *kalpaya*—just consider; *okaḥ*—residential place; *su-vipulam*—more expanded; *yatra*—wherein; *aham*—I; *nivase*—can live; *sukham*—in pleasure.

TRANSLATION

O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably.

TEXT 19

स एनां तत आदाय न्यधादौदञ्चनोदके ।
तत्र क्षिप्ता मुहूर्तेन हस्तत्रयमवर्धत ॥१९॥

*sa enāṁ tata ādāya
nyadhād audañcanodake
tatra kṣiptā muhūrtena
hasta-trayam avardhata*

sah—the King; *enām*—unto the fish; *tataḥ*—thereafter; *ādāya*—taking out; *nyadhāt*—placed; *audañcana-udake*—in a well of water; *tatra*—therein; *kṣiptā*—being thrown; *muhūrtena*—within a moment; *hasta-trayam*—three cubits; *avardhata*—immediately developed.

TRANSLATION

Then, taking the fish out of the waterpot, the King threw Him in a large well. But within a moment the fish developed to the length of three cubits.

TEXT 20

न म एतदलं राजन् सुखं वस्तुमुदञ्चनम् ।
पृथु देहि पदं मह्यं यत् त्वाहं शरणं गता ॥२०॥

*na ma etad alaṁ rājan
sukhaṁ vastum udañcanam
pṛthu dehi padam mahyam
yat tvāham śaraṇam gatā*

na—not; me—unto Me; etat—this; alam—fit; rājan—O King; sukham—in happiness; vastum—to live; udañcanam—reservoir of water; pr̥thu—very great; dehi—give; padam—a place; mahyam—unto Me; yat—which; tvā—unto you; aham—I; śaranam—shelter; gatā—have taken.

TRANSLATION

The fish then said: My dear King, this reservoir of water is not fit for My happy residence. Please give Me a more extensive pool of water, for I have taken shelter of you.

TEXT 21

तत आदाय सा राज्ञा क्षिप्ता राजन् सरोवरे ।
तदावृत्यात्मना सोऽयं महामीनोऽन्ववर्धत ॥२१॥

*tata ādāya sā rājñā
kṣiptā rājan sarovare
tad āvṛtyātmanā so 'yam
mahā-mīno 'nvavardhata*

tataḥ—from there; ādāya—taking away; sā—the fish; rājñā—by the King; kṣiptā—being thrown; rājan—O King (Mahārāja Parikṣit); sarovare—in a lake; tad—that; āvṛtya—covering; ātmanā—by the body; sah—the fish; ayam—this; mahā-mīnah—gigantic fish; anvavardhata—immediately developed.

TRANSLATION

O Mahārāja Parikṣit, the King took the fish from the well and threw Him in a lake, but the fish then assumed a gigantic form exceeding the extent of the water.

TEXT 22

नैतन्मे खल्ये राजन्तुदकं सलिलौकसः ।
निधेहि रक्षायोगेन ह्रदे मामविदासिनि ॥२२॥

*naitan me svastaye rājann
udakam̄ salilaukasah
nidhehi rakṣā-yogena
hrade mām avidāsini*

na—not; etat—this; me—unto Me; svastaye—comfortable; rājan—O King; udakam—water; salila-okasah—because I am a big aquatic; nidhehi—put; rakṣā-yogena—by some means; hrade—in a lake; mām—Me; avidāsini—perpetual.

TRANSLATION

The fish then said: O King, I am a large aquatic, and this water is not at all suitable for Me. Now kindly find some way to save Me. It would be better to put Me in the water of a lake that will never reduce.

TEXT 23

इत्युक्तः सोऽनयनमत्स्यं तत्र तत्राविदासिनि ।
जलाशयेऽसंमितं तं समुद्रे प्राक्षिपञ्चषम् ॥२३॥

*ity uktaḥ so 'nayan matsyam
tatra tatrāvidāsini
jalāśaye 'sammitam̄ tam
samudre prākṣipaj jhaṣam*

iti uktaḥ—thus being requested; saḥ—the King; anayat—brought; matsyam—the fish; tatra—therein; tatra—therein; avidāsini—where the water never diminishes; jala-āśaye—in the reservoir of water; asammitam—unlimited; tam—unto the fish; samudre—in the ocean; prākṣipat—threw; jhaṣam—the gigantic fish.

TRANSLATION

When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.

TEXT 24

क्षिप्यमाणस्तमाहेदमिह मां मकरादयः ।
अदन्त्यतिबला वीर मां नेहोत्स्रष्टुर्महसि ॥२४॥

*kṣipyamāṇas tam āhedam
iha māṁ makarādayah
adanty atibalā vīra
māṁ nehotsraṣṭum arhasi*

kṣipyamāṇah—being thrown in the ocean; *tam*—unto the King; *āha*—the fish said; *idam*—this; *iha*—in this place; *mām*—Me; *makara-*
ādayah—dangerous aquatics like sharks; *adanti*—will eat; *ati-balāḥ*—because of being too powerful; *vīra*—O heroic King; *mām*—Me; *na*—not; *iha*—in this water; *utsraṣṭum*—to throw; *arhasi*—you deserve.

TRANSLATION

While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water there are very powerful and dangerous sharks that will eat Me. Therefore you should not throw Me in this place.

TEXT 25

एवं विमोहितस्तेन वदता वल्गुभारतीम् ।
तमाह को भवानसान् मत्स्यरूपेण मोहयन् ॥२५॥

*evam vimohitas tena
vadatā valgu-bhāratīm
tam āha ko bhavān asmān
matsya-rūpeṇa mohayan*

evam—thus; *vimohitah*—bewildered; *tena*—by the fish; *vadatā*—speaking; *valgu-bhāratīm*—sweet words; *tam*—unto him; *āha*—said; *kaḥ*—who; *bhavān*—You; *asmān*—us; *matsya-rūpena*—in the form of a fish; *mohayan*—bewildering.

TRANSLATION

After hearing these sweet words from the Supreme Personality of Godhead in the form of a fish, the King, being bewildered, asked Him: Who are You, sir? You simply bewilder us.

TEXT 26

नैवंवीर्यो जलचरो दृष्टोऽसामिः श्रुतोऽपि व ।
यो भवान् योजनशतमहाभिव्यानशे सरः ॥२६॥

*naivam viryo jalacaro
dṛṣṭo 'smābhiḥ śruto 'pi vā
yo bhavān yojana-śatam
ahnābhivyānaše sarah*

na—not; evam—thus; viryah—powerful; jala-caraḥ—aquatic; dṛṣṭah—seen;asmābhiḥ—by us; śrutah api—nor heard of; vā—either; yah—who; bhavān—Your Lordship; yojana-śatam—hundreds of miles; ahnā—in one day; abhivyānaše—expanding; sarah—water.

TRANSLATION

My Lord, in one day You have expanded Yourself for hundreds of miles, covering the water of the river and the ocean. Before this I had never seen or heard of such an aquatic animal.

TEXT 27

नूनं त्वं भगवान् साक्षाद्विर्नारायणोऽव्ययः ।
अनुग्रहाय भूतानां धत्से रूपं जलौकसाम् ॥२७॥

*nūnam tvam bhagavān sākṣād
dharir nārāyaṇo 'vyayah
anugrahāya bhūtānām
dhatsē rūpaṁ jalaukasām*

nūnam—certainly; tvam—You (are); bhagavān—the Supreme Personality of Godhead; sākṣāt—directly; hariḥ—the Lord; nārāyaṇah—

the Personality of Godhead; *avyayaḥ*—inexhaustible; *anugrahāya*—to show mercy; *bhūtānām*—to all living entities; *dhatse*—You have assumed; *rūpam*—a form; *jala-okaśām*—like an aquatic.

TRANSLATION

My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śri Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

TEXT 28

नमस्ते पुरुषश्रेष्ठ स्थित्युत्पत्त्यप्ययेश्वर ।
भक्तानां नः प्रपन्नानां मुख्यो ह्यात्मगतिर्विभो ॥२८॥

*namas te puruṣa-śreṣṭha
sthity-utpatty-apyayeśvara
bhaktānāṁ nah prapannānām
mukhyo hy ātma-gatir vibho*

namah—I offer my respectful obeisances; *te*—unto You; *puruṣa-śreṣṭha*—the best of all living entities, the best of all enjoyers; *sthiti*—of maintenance; *utpatti*—creation; *apyaya*—and destruction; *iśvara*—the Supreme Lord; *bhaktānām*—of Your devotees; *nah*—like us; *prapannānām*—those who are surrendered; *mukhyaḥ*—the supreme; *hi*—indeed; *ātma-gatiḥ*—the supreme destination; *vibho*—Lord Viṣṇu.

TRANSLATION

O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viṣṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

TEXT 29

सर्वे लीलावतारास्ते भूतानां भूतिहेतवः ।
ज्ञातुमिच्छाम्यदो रूपं यदर्थं भवता धृतम् ॥२९॥

*sarve līlāvatārāḥ te
 bhūtānāṁ bhūti-hetavaḥ
 jñātum icchāmy ado rūpaṁ
 yad-arthaṁ bhavatā dhṛtam*

sarve—everything; *līlā*—pastimes; *avatāraḥ*—incarnations; *te*—of Your Lordship; *bhūtānām*—of all living entities; *bhūti*—of a flourishing condition; *hetavaḥ*—the causes; *jñātum*—to know; *icchāmi*—I wish; *adaḥ*—this; *rūpaṁ*—form; *yat-arthaṁ*—for what purpose; *bhavatā*—by Your Lordship; *dhṛtam*—assumed.

TRANSLATION

All Your pastimes and incarnations certainly appear for the welfare of all living entities. Therefore, my Lord, I wish to know the purpose for which You have assumed this form of a fish.

TEXT 30

न तेऽरविन्दाक्ष पदोपसर्पणं
 मृषा भवेत् सर्वसुहृत्प्रियात्मनः ।
 यथेतरेषां पृथगात्मनां सता-
 मदीद्वशो यद् वपुरद्धुतं हि नः ॥३०॥

*na te 'ravindākṣa padopasarpaṇam
 mṛṣā bhavet sarva-suhṛt-priyātmanah
 yathetareṣāṁ pṛthag-ātmanāṁ satām
 adīdrśo yad vapur adbhitam hi nah*

na—never; *te*—of Your Lordship; *aravinda-akṣa*—My Lord, whose eyes are like the petals of a lotus; *pada-upasarpaṇam*—worship of the lotus feet; *mṛṣā*—useless; *bhavet*—can become; *sarva-suhṛt*—the friend of everyone; *priya*—dear to everyone; *ātmanah*—the Supersoul of everyone; *yathā*—as; *itareṣām*—of others (the demigods); *pṛthag-ātmanām*—living entities who have material bodies different from the soul; *satām*—of those who are spiritually fixed; *adīdrśah*—You have manifested; *yat*—that; *vapuh*—body; *adbhitam*—wonderful; *hi*—indeed; *nah*—unto us.

TRANSLATION

O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearmost Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

PURPORT

The demigods like Indra, Candra and Sūrya are ordinary living entities who are differentiated parts and parcels of the Supreme Personality of Godhead. The Lord expands Himself through the living beings (*nityo nityānām cetanaś cetanānām*). His personal *viṣṇu-tattva* forms, which are all spiritual, are called *svāṁśa*, and the living entities who are differentiated parts are called *vibhinnāṁśa*. Some of the *vibhinnāṁśa* forms are spiritual, and some are a combination of matter and spirit. The conditioned souls in the material world are different from their external bodies made of material energy. Thus the demigods living in the upper planetary systems and the living entities living in the lower planetary system are of the same nature. Nonetheless, those living as human beings on this planet are sometimes attracted to worshiping the demigods in the higher planetary systems. Such worship is temporary. As the human beings on this planet have to change their bodies (*tathā dehāntara-prāptih*), the living entities known as Indra, Candra, Varuṇa and so on will also have to change their bodies in due course of time. As stated in *Bhagavad-gītā*, *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām*: “Men of small intelligence worship the demigods, and their fruits are limited and temporary.” *Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*: those who do not know the position of the demigods are inclined to worship the demigods for some material purpose, but the results of such worship are never permanent. Consequently, here it is said, *yathetareṣāṁ prthag-ātmanāṁ satām, padopasarpaṇāṁ mṛṣā bhavet*. In other words, if one is to worship someone else, he must worship the Supreme Personality of Godhead. Then his worship will never be fruitless. *Svalpam apy asya dharmasya trāyate mahato bhayāt*: even a slight attempt to worship the Supreme Personality of Godhead is a permanent asset. Therefore, as recommended in *Śrimad-Bhāgavatam*, *tyaktvā sva-dharmaṁ caraṇāmbujam hareḥ*. One should take to the

worship of the lotus feet of Hari, even if this means giving up the so-called occupational duty assigned because of the particular body one has accepted. Because worship in terms of the body is temporary, it does not bear any permanent fruit. But worship of the Supreme Personality of Godhead gives immense benefit.

TEXT 31

श्रीशुक उवाच

इति ब्रुवाणं नृपतिं जगत्पतिः
 सत्यव्रतं मत्स्यवपुर्युगक्षये ।
 विहर्तुकामः प्रलयार्णवेऽत्रवी-
 चिकीर्षुरेकान्तजनप्रियः प्रियम् ॥३१॥

śrī-śuka uvāca
*iti bruvāṇam nṛpatim jagat-patiḥ
 satyavrataṁ matsya-vapur yuga-ksaye
 vihartu-kāmaḥ pralaya-arnave 'bravīc
 cikīrṣur ekānta-jana-priyah priyam*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *bruvāṇam*—speaking like that; *nṛpatim*—unto the King; *jagat-patiḥ*—the master of the entire universe; *satyavrataṁ*—unto Satyavrata; *matsya-vapuh*—the Lord, who had assumed the form of a fish; *yuga-ksayē*—at the end of a *yuga*; *vihartu-kāmaḥ*—to enjoy His own pastimes; *pralaya-arnave*—in the water of inundation; *abравīt*—said; *cikīrṣuh*—desiring to do; *ekānta-jana-priyah*—most beloved by the devotees; *priyam*—something very beneficial.

TRANSLATION

Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the *yuga* had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.

TEXT 32

श्रीभगवानुवाच

सप्तमेष्वद्यतनादूर्ध्वं महन्येतद् रिन्दम् ।
निमङ्गल्यत्यप्ययाम्भोधौ त्रैलोक्यं भूर्भुवादिकम् ॥३२॥

*śrī-bhagavān uvāca
saptame hy adyatanād ūrdhvam
ahany etad arindama
nimāṅkṣyaty apyayāmbhodhau
trailokyam bhūr-bhuvādikam*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *saptame*—on the seventh; *hi*—indeed; *adyatanāt*—from today; *ūrdhvam*—forward; *ahani*—on the day; *etat*—this creation; *arindama*—O King who can subdue your enemies; *nimāṅkṣyati*—shall be inundated; *apyaya-ambhodhau*—in the ocean of destruction; *trailokyam*—the three *lokas*; *bhūh-bhuva-ādikam*—namely Bhūrloka, Bhuvarloka and Svarloka.

TRANSLATION

The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds—Bhūḥ, Bhuvah and Svaḥ—will all merge into the water of inundation.

TEXT 33

त्रिलोक्यां लीयमानायां संवर्ताम्भसि वै तदा ।
उपस्थास्यति नौः काचिद् विशाला त्वां मयेरिता ॥३३॥

*tri-lokyām liyamānāyām
saṁvartāmbhasi vai tadā
upasthāsyati nauḥ kācid
viśālā tvām mayeritā*

tri-lokyām—the three *lokas*; *liyamānāyām*—upon being merged; *saṁvarta-ambhasi*—in the water of destruction; *vai*—indeed; *tadā*—at

that time; *upasthāsyati*—will appear; *nauḥ*—boat; *kācit*—one; *viśālā*—very big; *tvām*—unto you; *mayā*—by Me; *īritā*—sent.

TRANSLATION

When all the three worlds merge into the water, a large boat sent by Me will appear before you.

TEXTS 34–35

त्वं तावदोषधीः सर्वा बीजान्युच्चावचानि च ।
सप्तर्षिभिः परिवृतः सर्वसन्चोपवृंहितः ॥३४॥
आरुह्य ब्रह्मतीं नावं विचरिष्यस्यविक्लवः ।
एकार्णवे निरालोके ऋषीणामेव वर्चसा ॥३५॥

*tvaṁ tāvad oṣadhiḥ sarvā
bijāny uccāvacāni ca
saptarṣibhiḥ parivṛtaḥ
sarva-sattvopabṛmhitaḥ*

*āruhya bṛhatīm nāvam
vicariṣyasya aviklavah
ekārṇave nirāloke
ṛṣinām eva varcasā*

tvam—you; *tāvat*—until that time; *oṣadhiḥ*—herbs; *sarvāḥ*—all kinds of; *bijāni*—seeds; *ucca-avacāni*—lower and higher; *ca*—and; *sapta-ṛṣibhiḥ*—by the seven ṛsis; *parivṛtaḥ*—surrounded; *sarva-sattva-*—all kinds of living entities; *upabṛmhitaḥ*—surrounded by; *āruhya*—getting on; *bṛhatīm*—very large; *nāvam*—boat; *vicariṣyasi*—shall travel; *aviklavah*—without moroseness; *eka-ārṇave*—in the ocean of inundation; *nirāloke*—without being illuminated; *ṛṣinām*—of the great ṛsis; *eva*—indeed; *varcasā*—by the effulgence.

TRANSLATION

Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven

r̄ṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great r̄ṣis.

TEXT 36

दोधूयमानां तां नावं समीरेण बलीयसा ।
उपस्थितस्य मे शृङ्गे निबध्नीहि महाहिना ॥३६॥

*dodhūyamānām tām nāvam
samīreṇa balīyasā
upasthitasya me śṛṅge
nibadhñihī mahāhinā*

dodhūyamānām—being tossed about; *tām*—that; *nāvam*—boat; *samīreṇa*—by the wind; *balīyasā*—very powerful; *upasthitasya*—situated nearby; *me*—of Me; *śṛṅge*—to the horn; *nibadhñihī*—bind; *mahāhinā*—by the large serpent (Vāsuki).

TRANSLATION

Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

TEXT 37

अहं त्वामृषिभिः सार्धं सहनावमुदन्वति ।
विकर्षन् विचरिष्यामि यावद् ब्राह्मी निशा प्रभो ॥३७॥

*aham tvām r̄ṣibhiḥ sārdham
saha-nāvam udanvati
vikarṣan vicariṣyāmi
yāvad brāhmī niśā prabho*

aham—I; *tvām*—unto you; *r̄ṣibhiḥ*—with all the saintly persons; *sārdham*—all together; *saha*—with; *nāvam*—the boat; *udanvati*—in

the water of devastation; *vikarṣan*—contacting; *vicariṣyāmi*—I shall travel; *yāvat*—as long as; *brāhmī*—pertaining to Lord Brahmā; *niśā*—night; *prabho*—O King.

TRANSLATION

Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā's slumber is over.

PURPORT

This particular devastation actually took place not during the night of Lord Brahmā but during his day, for it was during the time of Cākṣuṣa Manu. Brahmā's night takes place when Brahmā goes to sleep, but in the daytime there are fourteen Manus, one of whom is Cākṣuṣa Manu. Therefore, Śrīla Viśvanātha Cakravartī Ṭhākura comments that although it was daytime for Lord Brahmā, Brahmā felt sleepy for a short time by the supreme will of the Lord. This short period is regarded as Lord Brahmā's night. This has been elaborately discussed by Śrīla Rūpa Gosvāmī in his *Laghu-bhāgavatāmrta*. The following is a summary of his analysis. Because Agastya Muni cursed Svāyambhuva Manu, during the time of Svāyambhuva Manu a devastation took place. This devastation is mentioned in the *Matsya Purāṇa*. During the time of Cākṣuṣa Manu, by the supreme will of the Lord, there was suddenly another *pralaya*, or devastation. This is mentioned by Mārkaṇḍeya Ṛṣi in the *Viṣṇu-dharmottara*. At the end of Manu's time there is not necessarily a devastation, but at the end of the Cākṣuṣa-manvantara, the Supreme Personality of Godhead, by His illusory energy, wanted to show Satyavrata the effects of devastation. Śrīla Śridhara Svāmī also agrees with this opinion. The *Laghu-bhāgavatāmrta* says:

*madhye manvantarasyaiva
muneḥ śāpān manum prati
pralayo 'sau babbhūveti
purāṇe kvacid īryate*

*ayam ākasmiko jātaś
cākṣuṣasyāntare manoh*

*pralayah padmanābhasya
lilayeti ca kutracit*

*sarva-manvantarasyānte
pralayo niścitam bhavet
viṣṇu-dharmottare tv etat
mārkaṇḍeyena bhāṣitam*

*manor ante layo nāsti
manave 'darśi māyayā
viṣṇuneti bruvāṇais tu
svāmibhir naiṣa manyate*

TEXT 38

मदीयं महिमानं च परं ब्रह्मेति शब्दितम् ।
वेत्स्यस्यनुगृहीतं मे संप्रश्नैर्विवृतं हृदि ॥३८॥

*madiyam mahimānam ca
param brahmeti śabditam
vetsyasya anugṛhitam me
sampraśnair vivṛtam hṛdi*

madiyam—pertaining to Me; *mahimānam*—glories; *ca*—and; *param brahma*—the Supreme Brahman, the Absolute Truth; *iti*—thus; *śabditam*—celebrated; *vetsyasi*—you shall understand; *anugṛhitam*—being favored; *me*—by Me; *sampraśnaiḥ*—by inquiries; *vivṛtam*—thoroughly explained; *hṛdi*—within the heart.

TRANSLATION

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as *param brahma*, will be manifest within your heart. Thus you will know everything about Me.

PURPORT

As stated in *Bhagavad-gītā* (15.15), *sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanam ca*: the Supreme Personality of

Godhead, Paramātmā, is situated in everyone's heart, and from Him come remembrance, knowledge and forgetfulness. The Lord reveals Himself in proportion to one's surrender to Him. *Ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham.* In responsive cooperation, the Lord reveals Himself in proportion to one's surrender. That which is revealed to one who fully surrenders is different from what is revealed to one who surrenders partially. Everyone naturally surrenders to the Supreme Personality of Godhead, either directly or indirectly. The conditioned soul surrenders to the laws of nature in material existence, but when one fully surrenders to the Lord, material nature does not act upon him. Such a fully surrendered soul is favored by the Supreme Personality of Godhead directly. *Mām eva ye prapadyante māyām etāṁ taranti te.* One who has fully surrendered to the Lord has no fear of the modes of material nature, for everything is but an expansion of the Lord's glories (*sarvam khalv idam brahma*), and these glories are gradually revealed and realized. The Lord is the supreme purifier (*param brahma param dhāma pavitram paramam bhavān*). The more one is purified and the more he wants to know about the Supreme, the more the Lord reveals to him. Full knowledge of Brahman, Paramātmā and Bhagavān is revealed to the pure devotees. The Lord says in *Bhagavad-gītā* (10.11):

*teṣāṁ evānukampārtham
aham ajñānajam tamah
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā*

“Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.”

TEXT 39

इथमादिश्य राजानं हरिरन्तरधीयत ।
सोऽन्वैक्षत तं कालं यं हृषीकेश आदिशत् ॥३९॥

*ittham ādiśya rājānam
harir antaradhiyata
so 'nvavaikṣata tam kālam
yam hṛṣikeśa ādiśat*

ittham—as aforementioned; *ādiśya*—instructing; *rājānam*—the King (Satyavrata); *hariḥ*—the Supreme Personality of Godhead; *antar-adhiyata*—disappeared from that place; *sah*—he (the King); *anvavaikṣata*—began to wait for; *tam kālam*—that time; *yam*—which; *hṛṣika-iśah*—Lord Hṛṣikeśa, the master of all the senses; *ādiśat*—instructed.

TRANSLATION

After thus instructing the King, the Supreme Personality of Godhead immediately disappeared. Then King Satyavrata began to wait for that time of which the Lord had instructed.

TEXT 40

आत्मीर्य दर्भान् प्राक्कूलान् राजर्षिः प्रागुद्बुखः ।
निषसाद हरेः पादौ चिन्तयन् मत्स्यरूपिणः ॥४०॥

*āstīrya darbhān prāk-kūlān
rājarṣih prāg-udañ-mukhaḥ
niṣasāda hareḥ pādau
cintayan matsya-rūpiṇah*

āstīrya—spreading; *darbhān*—*kuśa* grass; *prāk-kūlān*—the upper portion facing east; *rāja-ṛṣih*—Satyavrata, the saintly King; *prāk-udak-mukhaḥ*—looking toward the northeast (*iśāna*); *niṣasāda*—sat down; *hareḥ*—of the Supreme Personality of Godhead; *pādau*—upon the lotus feet; *cintayan*—meditating; *matsya-rūpiṇah*—who had assumed the form of a fish.

TRANSLATION

After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

TEXT 41

ततः समुद्र उद्वेलः सर्वतः प्लावयन् महीम् ।
वर्धमानो महामेघैर्वर्षद्विः समदश्यत ॥४१॥

*tataḥ samudra udvelah
sarvataḥ plāvayan mahīm
vardhamāno mahā-meghair
varṣadbhiḥ samadrśyata*

tataḥ—thereafter; *samudraḥ*—the ocean; *udvelah*—overflowing; *sarvataḥ*—everywhere; *plāvayan*—inundating; *mahīm*—the earth; *vardhamānaḥ*—increasing more and more; *mahā-meghaiḥ*—by gigantic clouds; *varṣadbhiḥ*—incessantly pouring rain; *samadrśyata*—King Satyavrata saw it.

TRANSLATION

Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world.

TEXT 42

ध्यायन् भगवदादेशं दद्रशे नावमागताम् ।
तामारुरोह विप्रेन्द्रैरादायौषधिवीरुधः ॥४२॥

*dhyāyan bhagavat-ādeśam
dadṛše nāvam āgatām
tām āruroha viprendrair
ādāyausadhi-vīrudhah*

dhyāyan—remembering; *bhagavat-ādeśam*—the order of the Supreme Personality of Godhead; *dadṛše*—he saw; *nāvam*—a boat; *āgatām*—coming near; *tām*—aboard the boat; *āruroha*—got up; *viprendraih*—with the saintly brāhmaṇas; *ādāya*—taking; *ausadhi*—herbs; *vīrudhah*—and creepers.

TRANSLATION

As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat.

TEXT 43

तमूचुमुनयः प्रीता राजन् ध्यायस्व केशवम् ।
स वै नः संकटादस्मादविता शं विधास्यति ॥४३॥

*tam ūcur munayah prītā
rājan dhyāyasva keśavam
sa vai nah saṅkaṭād asmād
avitā śām vidhāsyati*

tam—unto the King; *ūcuḥ*—said; *munayah*—all the saintly *brāhmaṇas*; *prītāḥ*—being pleased; *rājan*—O King; *dhyāyasva*—meditate; *keśavam*—upon the Supreme Lord, Keśava; *sah*—His Lordship; *vai*—indeed; *nah*—us; *saṅkaṭāt*—from the great danger; *asmāt*—as now visible; *avitā*—will save; *śām*—auspiciousness; *vidhāsyati*—He will arrange.

TRANSLATION

The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

TEXT 44

सोऽनुध्यातस्ततो राजा प्रादुरासीन्महार्णवे ।
एकशृङ्गधरो मत्स्यो हैमो नियुतयोजनः ॥४४॥

*so 'nudhyātas tato rājñā
prādurāśin mahārṇave
eka-śṛṅga-dharo matsyo
haimo niyuta-yojanah*

sah—the Lord; *anudhyātaḥ*—being meditated upon; *tataḥ*—thereafter (hearing the words of the saintly *brāhmaṇas*); *rājñā*—by the King; *prādurāśit*—appeared (before him); *mahā-arṇave*—in the great ocean of inundation; *eka-śṛṅga-dharaḥ*—with one horn; *matsyah*—a big fish; *haimah*—made of gold; *niyuta-yojanah*—eight million miles long.

TRANSLATION

Then, while the King constantly meditated upon the Supreme Personality of Godhead, a large golden fish appeared in the ocean of inundation. The fish had one horn and was eight million miles long.

TEXT 45

निबध्य नावं तच्छृङ्गे यथोक्तो हरिणा पुरा ।
वरत्रेणाहिना तुष्टस्तुष्टाव मधुसूदनम् ॥४५॥

*nibadhya nāvam tac-chṝngē¹
yathokto harīnā purā
varatreṇāhinā tuṣṭas
tuṣṭāva madhusūdanam*

nibadhya—anchoring; *nāvam*—the boat; *tac-śr̄inge*—onto the horn of the big fish; *yathā-uktah*—as advised; *harīnā*—by the Supreme Personality of Godhead; *purā*—before; *varatreṇa*—used as a rope; *ahinā*—by the great serpent (of the name Vāsuki); *tuṣṭah*—being pleased; *tuṣṭāva*—he satisfied; *madhusūdanam*—the Supreme Lord, the killer of Madhu.

TRANSLATION

Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish's horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

TEXT 46

श्रीराजोवाच
अनाद्यविद्योपहतात्मसंविद-
स्तन्मूलसंसारपरिश्रमातुराः ।
यदच्छयोपसृता यमाप्नुयु-
र्विमुक्तिदो नः परमो गुरुर्भवान् ॥४६॥

śrī-rājovāca
 anādy-avidyopahatātma-saṁvidas
 tan-mūla-saṁsāra-pariśramāturāḥ
 yadṛcchayopasṛtā yam āpnuyur
 vimuktido nah paramo gurur bhavān

śrī-rājā uvāca—the King offered prayers as follows; *anādi*—from time immemorial; *avidyā*—by ignorance; *upahata*—has been lost; *ātma-saṁvidah*—knowledge about the self; *tat*—that is; *mūla*—the root; *saṁsāra*—material bondage; *pariśrama*—full of miserable conditions and hard work; *āturāḥ*—suffering; *yadṛcchayā*—by the supreme will; *upasṛtāḥ*—being favored by the ācārya; *yam*—the Supreme Personality of Godhead; *āpnuyuh*—can achieve; *vimukti-dah*—the process of liberation; *nah*—our; *paramah*—the supreme; *guruḥ*—spiritual master; *bhavān*—Your Lordship.

TRANSLATION

The King said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord's devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.

PURPORT

The Supreme Personality of Godhead is actually the supreme spiritual master. The Supreme Lord knows everything about the suffering of the conditioned soul, and therefore He appears in this material world, sometimes personally, sometimes by an incarnation and sometimes by authorizing a living being to act on His behalf. In all cases, however, He is the original spiritual master who enlightens the conditioned souls who are suffering in the material world. The Lord is always busy helping the conditioned souls in many ways. Therefore He is addressed here as *paramo gurur bhavān*. The representative of the Supreme Personality of Godhead who acts to spread Kṛṣṇa consciousness is also guided by the Supreme Lord to act properly in executing the Lord's order. Such a person may appear to be an ordinary human being, but because he acts on

behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, *ācāryam mām vijānīyāt*: an *ācārya* who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.

*sākṣād dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhīḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caranāravindam*

Viśvanātha Cakravartī Ṭhākura has advised that the spiritual master acting on the Supreme Lord's behalf must be worshiped as being as good as the Supreme Lord, for he is the Lord's most confidential servant in broadcasting the Lord's message for the benefit of the conditioned souls involved in the material world.

TEXT 47

जनोऽबुधोऽयं निजकर्मवन्धनः
सुखेच्छया कर्म समीहतेऽसुखम् ।
यत्सेवया तां विधुनोत्यसन्मतिं
ग्रन्थिं स मिन्द्याद् धृदयं स नो गुरुः ॥४७॥

*jano 'budho 'yam nija-karma-bandhanaḥ
sukhecchayā karma samihate 'sukham
yat-sevayā tāṁ vidhunoty asan-matiṁ
granthim sa bhindyād dhṛdayaṁ sa no guruḥ*

janah—the conditioned soul subjected to birth and death; *abudhah*—most foolish because of accepting the body as the self; *ayam*—he; *nija-karma-bandhanaḥ*—accepting different bodily forms as a result of his sinful activities; *sukha-icchayā*—desiring to be happy within this material world; *karma*—fruitive activities; *samihate*—plans; *asukham*—but it is for distress only; *yat-sevayā*—by rendering service unto whom; *tām*—the entanglement of *karma*; *vidhunoti*—clears up; *asat-matim*—

the unclean mentality (accepting the body as the self); *granthim*—hard knot; *sah*—His Lordship the Supreme Personality of Godhead; *bhindyāt*—being cut off; *hṛdayam*—in the core of the heart; *sah*—He (the Lord); *nah*—our; *guruḥ*—the supreme spiritual master.

TRANSLATION

In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.

PURPORT

For material happiness, the conditioned soul involves himself in fruitive activities, which actually put him into material distress. Because the conditioned soul does not know this, he is said to be in *avidyā*, or ignorance. Because of a false hope for happiness, the conditioned soul becomes involved in various plans for material activity. Here Mahārāja Satyavrata prays that the Lord sever this hard knot of false happiness and thus become his supreme spiritual master.

TEXT 48

यत्सेवयाग्नेरिव रुद्रोदनं
पुमान् विजह्यान्मलमात्मनस्तमः ।
भजेत वर्णं निजमेष सोऽव्ययो
भूयात् स ईशः परमो गुरोगुरुः ॥४८॥

*yat-sevayāgner iva rudra-rodanam
pumān vijahyān malam ātmamas tamah
bhajeta varṇam nijam eṣa so 'vyayo
bhūyāt sa īśaḥ paramo guror guruḥ*

yat-sevayā—the Supreme Personality of Godhead, by serving whom; *agneḥ*—in touch with fire; *iva*—as it is; *rudra-rodanam*—a block of

silver or gold becomes purified; *pumān*—a person; *vijahyāt*—can give up; *malam*—all the dirty things of material existence; *ātmanah*—of one's self; *tamah*—the mode of ignorance, by which one performs pious and impious activities; *bhajeta*—may revive; *varṇam*—his original identity; *nijam*—one's own; *eṣah*—such; *sah*—He; *avyayah*—inexhaustible; *bhūyāt*—let Him become; *sah*—He; *iśah*—the Supreme Personality of Godhead; *paramah*—the supreme; *guroḥ guruḥ*—the spiritual master of all other spiritual masters.

TRANSLATION

One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.

PURPORT

In human life one is meant to undergo austerity to purify one's existence. *Tapo divyam putrakā yena sattvam śuddhyet*. Because of contamination by the modes of material nature, one continues in the cycle of birth and death (*kāraṇam guna-sango 'sya sad-asad-yoni-janmasu*). Therefore the purpose of human life is to purify oneself of this contamination so that one can regain his spiritual form and not undergo this cycle of birth and death. The recommended process of decontamination is devotional service to the Lord. There are various processes for self-realization, such as *karma*, *jñāna* and *yoga*, but none of them is equal to the process of devotional service. As gold and silver can be freed from all dirty contamination by being put into a fire but not merely by being washed, the living entity can be awakened to his own identity by performing devotional service (*yat-sevayā*), but not by *karma*, *jñāna* or *yoga*. Cultivation of speculative knowledge or practice of yogic gymnastics will not be helpful.

The word *varṇam* refers to the luster of one's original identity. The original luster of gold or silver is brilliant. Similarly, the original luster

of the living being, who is part of the *sac-cid-ānanda-vigraha*, is the luster of *ānanda*, or pleasure. *Ānandamayo 'bhyāsāt*. Every living entity has the right to become *ānandamaya*, joyful, because he is part of the *sac-cid-ānanda-vigraha*, Kṛṣṇa. Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his *svarūpa*, his original identity. This he can do only by devotional service. Therefore, one should adopt the instructions of the Supreme Personality of Godhead, who is described here as *guror guruḥ*, the spiritual master of all other spiritual masters.

Even though we may not have the fortune to contact the Supreme Lord personally, the Lord's representative is as good as the Lord Himself because such a representative does not say anything unless it is spoken by the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore gives a definition of *guru*. *Yāre dekha, tāre kaha 'krṣṇa'-upadeśa*: the bona fide *guru* is he who advises his disciples exactly in accordance with the principles spoken by Kṛṣṇa. The bona fide *guru* is he who has accepted Kṛṣṇa as *guru*. This is the *guru-paramparā* system. The original *guru* is Vyāsadeva because he is the speaker of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, wherein everything spoken relates to Kṛṣṇa. Therefore *guru-pūjā* is known as Vyāsa-pūjā. In the final analysis, the original *guru* is Kṛṣṇa, His disciple is Nārada, whose disciple is Vyāsa, and in this way we gradually come in touch with the *guru-paramparā*. One cannot become a *guru* if he does not know what the Personality of Godhead Kṛṣṇa or His incarnation wants. The mission of the *guru* is the mission of the Supreme Personality of Godhead: to spread Kṛṣṇa consciousness all over the world.

TEXT 49

न यत्प्रसादायुतभागलेश-
मन्ये च देवा गुरवो जनाः स्वयम् ।
कर्तुं समेताः प्रभवन्ति पुंस-
स्तमीश्वरं त्वां शरणं प्रपद्ये ॥४९॥

*na yat-prasādāyuta-bhāga-leśam
anye ca devā guravo janāḥ svayam*

*kartum sametāḥ prabhavanti purīṣas
tam iśvaraṁ tvāṁ śaraṇaṁ prapadye*

na—not; yat-prasāda—of the mercy of the Supreme Personality of Godhead; ayuta-bhāga-leśam—only one ten-thousandth; anye—others; ca—also; devāḥ—even the demigods; guravaḥ—the so-called gurus; janāḥ—the total population; svayam—personally; kartum—to execute; sametāḥ—all together; prabhavanti—can become equally able; purīṣah—by the Supreme Personality of Godhead; tam—unto Him; iśvaram—unto the Supreme Personality of Godhead; tvām—unto You; śaraṇam—shelter; prapadye—let me surrender.

TRANSLATION

Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

PURPORT

It is said, *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*: people in general, being motivated by material desires, worship the demigods to get fruitive results very quickly. People generally do not become devotees of Lord Viṣṇu, since Lord Viṣṇu never becomes the order-supplier of His devotee. Lord Viṣṇu does not give a devotee benedictions that will create a further demand for benedictions. By worshiping the demigods one may get results, but, as described in *Bhagavad-gītā*, *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām*: whatever great benedictions one may achieve from the demigods are all temporary. Because the demigods themselves are temporary, their benedictions are also temporary and have no permanent value. Those who aspire for such benedictions have a poor fund of knowledge (*tad bhavaty alpa-medhasām*). The benedictions of Lord Viṣṇu are different. By the mercy of the Lord Viṣṇu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord's benedictions. One should not, therefore, try to obtain benedictions from the demigods or false gurus. One should aspire only for the

benediction offered by the Supreme Personality of Godhead. As the Lord says in *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya
mām ekam śaraṇam vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucāḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” This is the greatest benediction.

TEXT 50

अचक्षुरन्धस्य यथाग्रणीः कृत-
स्तथा जनस्याविदुषोऽबुधो गुरुः ।
त्वमर्कद्वक् सर्वदृशां समीक्षणो
वृतो गुरुन्नः स्वगतिं बुभुत्सताम् ॥५०॥

*acakṣur andhasya yathāgraṇīḥ kṛtas
tathā janasyāviduṣo 'budho guruḥ
tvam arka-dṛk sarva-dṛśām samikṣaṇo
vṛto gurur naḥ sva-gatir̄ bubhutsatām*

acakṣuh—one who does not have his power of sight; *andhasya*—for such a blind person; *yathā*—as; *agraṇīḥ*—the leader, who goes first; *kṛtaḥ*—accepted; *tathā*—similarly; *janasya*—such a person; *aviduṣah*—who has no knowledge of the goal of life; *abudhaḥ*—a foolish rascal; *guruḥ*—the spiritual master; *tvam*—Your Lordship; *arka-dṛk*—appear like the sun; *sarva-dṛśām*—of all sources of knowledge; *samikṣaṇah*—the complete seer; *vṛtaḥ*—accepted; *guruḥ*—the spiritual master; *nah*—our; *sva-gatim*—one who knows his real self-interest; *bubhutsatām*—such an enlightened person.

TRANSLATION

As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept

someone as a *guru* who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

PURPORT

The conditioned soul, being wrapped in ignorance and therefore not knowing the goal of life, accepts a *guru* who can juggle words and make some display of magic that is wonderful to a fool. Sometimes a foolish person accepts someone as a *guru* because he can manufacture a small quantity of gold by mystic yogic power. Because such a disciple has a poor fund of knowledge, he cannot judge whether the manufacture of gold is the criterion for a *guru*. Why should one not accept the Supreme Personality of Godhead, Kṛṣṇa, from whom unlimited numbers of gold mines come into being? *Aham sarvasya prabhavo mattah sarvam pravartate*. All the gold mines are created by the energy of the Supreme Personality of Godhead. Therefore, why should one accept a magician who can manufacture only a small portion of gold? Such *gurus* are accepted by those who are blind, not knowing the goal of life. Mahārāja Satyavrata, however, knew the goal of life. He knew the Supreme Personality of Godhead, and therefore he accepted the Lord as his *guru*. Either the Supreme Lord or His representative can become *guru*. The Lord says, *mām eva ye prapadyante māyām etāṁ taranti te*: "One can get relief from the clutches of *māyā* as soon as he surrenders unto Me." Therefore it is the *guru*'s business to instruct his disciple to surrender to the Supreme Personality of Godhead if he wants relief from the material clutches. This is the symptom of the *guru*. This same principle was instructed by Śrī Caitanya Mahāprabhu: *yāre dekha, tāre kaha 'krṣṇa'-upadeśa*. In other words, one is advised not to accept a *guru* who does not follow the path of instruction given by Lord Kṛṣṇa.

TEXT 51

जनो जनस्यादिशतेऽसर्तीं गति
यथा प्रपद्येत दुरत्थयं तमः ।
त्वं त्वच्ययं ज्ञानममोघमञ्जसा
प्रपद्यते येन जनो निजं पदम् ॥५१॥

*jano janasyādiśate 'satīn gatim
 yayā prapadyeta duratyayam tamah
 tvam tv avyayam jñānam amogham añjasā
 prapadyate yena jano nijān padam*

janah—a person who is not a bona fide *guru* (an ordinary person); *janasya*—of an ordinary person who does not know the goal of life; *ādiśate*—instructs; *asatīm*—impermanent, material; *gatim*—the goal of life; *yayā*—by such knowledge; *prapadyeta*—he surrenders; *duratyayam*—insurmountable; *tamah*—to ignorance; *tvam*—Your Lordship; *tu*—but; *avyayam*—indestructible; *jñānam*—knowledge; *amogham*—without material contamination; *añjasā*—very soon; *prapadyate*—achieves; *yena*—by such knowledge; *janah*—a person; *nijam*—his own; *padam*—original position.

TRANSLATION

A materialistic so-called *guru* instructs his materialistic disciples about economic development and sense gratification, and because of such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.

PURPORT

So-called *gurus* instruct their disciples for the sake of material profit. Some *guru* advises that one meditate in such a way that his intelligence will increase in regard to keeping his body fit for sense gratification. Another *guru* advises that sex is the ultimate goal of life and that one should therefore engage in sex to the best of his ability. These are the instructions of foolish *gurus*. In other words, because of the instructions of a foolish *guru* one remains perpetually in material existence and suffers its tribulations. But if one is intelligent enough to take instructions from the Supreme Personality of Godhead, as enunciated in *Bhagavad-gītā* or the Sāṅkhya philosophy of Kapiladeva, one can very soon attain liberation and be situated in his original position of spiritual life. The words *nijān padam* are significant. The living entity, being part and parcel of the Supreme Personality of Godhead, has the birthright to a position in

Vaikuṇṭhaloka, or the spiritual world, where there is no anxiety. Therefore, one should follow the instructions of the Supreme Personality of Godhead. Then, as stated in *Bhagavad-gītā*, *tyaktvā deham punar janma naiti mām eti so 'rjuna*: after giving up one's body, one will return home, back to Godhead. The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (*mām eti*). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

TEXT 52

त्वं सर्वलोकस्य सुहृत् प्रियेश्वरो
द्यात्मा गुरुज्ञानमभीष्टसिद्धिः ।
तथापि लोको न भवन्तमन्धधी-
र्जानाति सन्तं हृदि बद्धकामः ॥५२॥

*tvam sarva-lokasya suhṛt priyēśvara
hy ātmā gurur jñānam abhiṣṭa-siddhiḥ
tathāpi loko na bhavantam andha-dhīr
jānāti santam hṛdi baddha-kāmaḥ*

tvam—You, my dear Lord; *sarva-lokasya*—of all planets and their inhabitants; *suhṛt*—the most well-wishing friend; *priya*—the most dear; *īśvarah*—the supreme controller; *hi*—also; *ātmā*—the supreme soul; *guruḥ*—the supreme teacher; *jñānam*—the supreme knowledge; *abhiṣṭa-siddhiḥ*—the fulfillment of all desires; *tathā api*—still; *lokaḥ*—persons; *na*—not; *bhavantam*—unto You; *andha-dhīḥ*—because of blind intelligence; *jānāti*—can know; *santam*—situated; *hṛdi*—in his heart; *baddha-kāmaḥ*—because of being bewildered by material lusty desires.

TRANSLATION

My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment

of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

PURPORT

Herein the reason for foolishness is described. Because the conditioned soul in this material world is full of materialistic lusty desires, he cannot understand the Supreme Personality of Godhead, although the Lord is situated in everyone's heart (*iśvarah sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*). It is because of this foolishness that one cannot take instructions from the Lord, although the Lord is ready to instruct everyone both externally and internally. The Lord says, *dadāmi buddhi-yogam tam yena mām upayānti te*. In other words, the Lord can give instructions on devotional service by which one can return home, back to Godhead. Unfortunately, however, people do not take this devotional service. The Lord, being situated in everyone's heart, can give one complete instructions on going back to Godhead, but because of lusty desires one engages himself in materialistic activities and does not render service to the Lord. Therefore one is bereft of the value of the Lord's instructions. By mental speculation one can understand that one is not the body but a spirit soul, but unless one engages in devotional service, the real purpose of life is never fulfilled. The real purpose of life is to go back home, back to Godhead, and live with the Supreme Personality of Godhead, play with the Supreme Personality of Godhead, dance with the Supreme Personality of Godhead and eat with the Supreme Personality of Godhead. These are different items of *ānanda*, spiritual happiness in spiritual variegatedness. Even though one may come to the platform of *brahma-bhūta* and understand his spiritual identity by speculative knowledge, one cannot enjoy spiritual life without understanding the Supreme Personality of Godhead. This is indicated here by the word *abhiṣṭa-siddhiḥ*. One can fulfill the ultimate goal of life only by engaging in devotional service to the Lord. Then the Lord will give one proper instructions on how to go back home, back to Godhead.

TEXT 53

त्वं त्वामहं देवरं वरेण्यं
प्रपद्य ईशं प्रतिबोधनाय ।

छिन्धर्थदीपैभगवन् वचोमि-
र्गन्धीन् हृदयान् विवृणु स्वमोक्षः ॥५३॥

*tvām tvām aham deva-varam vareṇyam
prapadya iśam pratibodhanāya
chindhy artha-dipair bhagavan vacobhir
granthin hṛdayyān vivṛṇu svam okah*

tvam—how exalted You are; *tvām*—unto You; *aham*—myself; *deva-varam*—worshiped by the demigods; *vareṇyam*—the greatest of all; *prapadye*—fully surrendering; *iśam*—unto the supreme controller; *pratibodhanāya*—for understanding the real purpose of life; *chindhi*—cut off; *artha-dipaiḥ*—by the light of purposeful instruction; *bhagavan*—O Supreme Lord; *vacobhiḥ*—by Your words; *granthin*—knots; *hṛdayyān*—fixed within the core of the heart; *vivṛṇu*—kindly explain; *svam okah*—my destination in life.

TRANSLATION

O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

PURPORT

Sometimes it is argued that people do not know who is a spiritual master and that finding a spiritual master from whom to get enlightenment in regard to the destination of life is very difficult. To answer all these questions, King Satyavrata shows us the way to accept the Supreme Personality of Godhead as the real spiritual master. The Supreme Lord has given full directions in *Bhagavad-gītā* about how to deal with everything in this material world and how to return home, back to Godhead. Therefore, one should not be misled by so-called *gurus* who are rascals and fools. Rather, one should directly see the Supreme Personality of Godhead as the *guru* or instructor. It is difficult, however, to understand *Bhagavad-gītā* without the help of the *guru*. Therefore the *guru* appears in the *paramparā* system. In *Bhagavad-gītā* (4.34) the Supreme Personality of Godhead recommends:

*tad viddhi pranipātena
 paripraśnena sevayā
 upadekṣyanti te jñānam
 jñāninās tattva-darśināḥ*

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” Lord Kṛṣṇa directly instructed Arjuna. Arjuna is therefore *tattva-darśī* or *guru*. Arjuna accepted the Supreme Personality of Godhead (*param brahma param dhāma pavitraṁ paramaṁ bhavān*). Similarly, following in the footsteps of Śrī Arjuna, who is a personal devotee of the Lord, one should accept the supremacy of Lord Kṛṣṇa, as supported by Vyāsa, Devala, Asita, Nārada and later by the ācāryas Rāmānujācārya, Madhvācārya, Nimbārka and Viṣṇusvāmī and still later by the greatest ācārya, Śrī Caitanya Mahāprabhu. Where, then, is the difficulty in finding a *guru*? If one is sincere he can find the *guru* and learn everything. One should take lessons from the *guru* and find out the goal of life. Mahārāja Satyavrata, therefore, shows us the way of the *mahājana*. *Mahājano yena gataḥ sa panthāḥ*. One should surrender to the Supreme Personality of Godhead (*daśāvatāra*) and learn from Him about the spiritual world and the goal of life.

TEXT 54

श्रीशुक उवाच

इत्युक्तवन्तं नृपतिं भगवानादिपूरुषः ।
 मत्स्यरूपी महाम्भोधौ विहरस्तत्त्वमत्रवीत् ॥५४॥

*śrī-śuka uvāca
 ity uktavantam nrpatim
 bhagavān ādi-pūruṣah
 matsya-rūpi mahāmbhodhau
 viharāms tattvam abravīt*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *uktavantam*—being addressed by Mahārāja Satyavrata; *nrpatim*—unto the King; *bhagavān*—the Supreme Personality of Godhead; *ādi-pūruṣah*—the

original person; *matsya-rūpi*—who had assumed the form of a fish; *mahā-ambhodhau*—in that water of inundation; *viharan*—while moving; *tattvam abravīt*—explained the Absolute Truth.

TRANSLATION

Śukadeva Gosvāmī continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

TEXT 55

पुराणसंहितां दिव्यां सांख्ययोगक्रियावतीम् ।
सत्यव्रतस्य राजर्परात्मगुह्यमशेषतः ॥५५॥

*purāṇa-saṁhitām divyām
saṅkhya-yoga-kriyāvatīm
satyavrataḥ rājarṣeḥ
ātma-guhyam aśeṣataḥ*

purāṇa—the subject matter explained in the *Purāṇas*, the old histories, especially the *Matsya Purāṇa*; *saṁhitām*—the Vedic instructions contained in *Brahma-saṁhitā* and other *saṁhitās*; *divyām*—all transcendental literatures; *saṅkhya*—the philosophical way of *saṅkhya-yoga*; *yoga*—the science of self-realization or *bhakti-yoga*; *kriyāvatīm*—practically applied in life; *satyavrataḥ*—of King Satyavrata; *rājarṣeḥ*—the great king and saint; *ātma-guhyam*—all the mysteries of self-realization; *aśeṣataḥ*—including all branches.

TRANSLATION

The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as *saṅkhya-yoga*, the science by which one distinguishes between matter and spirit [in other words, *bhakti-yoga*], along with the instructions contained in the *Purāṇas* [the old histories] and the *saṁhitās*. The Lord explained Himself in all these literatures.

TEXT 56

अश्रौषीद्विभिः साकमात्मतत्त्वमसंशयम् ।
नाव्यासीनो भगवता प्रोक्तं ब्रह्म सनातनम् ॥५६॥

*aśrauṣīd ṛṣibhiḥ sākam
ātma-tattvam asaṁśayam
nāvy āśīno bhagavatā
proktam brahma sanātanam*

aśrauṣīt—he heard; *ṛṣibhiḥ*—the great saintly persons; *sākam*—with; *ātma-tattvam*—the science of self-realization; *asaṁśayam*—without any doubt (because it was spoken by the Supreme Lord); *nāvi āśīnah*—sitting in the boat; *bhagavatā*—by the Supreme Personality of Godhead; *proktam*—explained; *brahma*—all transcendental literatures; *sanātanam*—eternally existing.

TRANSLATION

While sitting in the boat, King Satyavrata, accompanied by the great saintly persons, listened to the instructions of the Supreme Personality of Godhead in regard to self-realization. These instructions were all from the eternal Vedic literature [brahma]. Thus the King and sages had no doubt about the Absolute Truth.

TEXT 57

अतीतप्रलयापाय उत्थिताय स वेधसे ।
हत्वासुरं हयग्रीवं वेदान् प्रत्याहरद्धरिः ॥५७॥

*atīta-pralaya-apāya
utthitāya sa vedhase
hatvāsuraṁ hayagrīvaṁ
vedān pratyāharad dhariḥ*

atīta—passed; *pralaya-apāye*—at the end of the inundation; *utthitāya*—to bring him to his senses after sleeping; *sah*—the Supreme Lord; *vedhase*—unto Lord Brahmā; *hatvā*—after killing; *asuram*—the

demon; *hayagrīvam*—by the name Hayagrīva; *vedān*—all the Vedic records; *pratyāharat*—delivered; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

TEXT 58

स तु सत्यव्रतो राजा ज्ञानविज्ञानसंयुतः ।
विष्णोः प्रसादात् कल्पेऽस्मिन्नासीद् वैवस्वतो मनुः ॥५८॥

*sa tu satyavrato rājā
jñāna-vijñāna-samyutah
viṣṇoh prasādāt kalpe 'sminn
āśid vaivasvato manuh*

sah—he; *tu*—indeed; *satyavrataḥ*—Satyavrata; *rājā*—the King; *jñāna-vijñāna-samyutah*—enlightened in full knowledge and its practical use; *viṣṇoh*—of Lord Viṣṇu; *prasādāt*—by the mercy; *kalpe asmin*—in this period (ruled by Vaivasvata Manu); *āśit*—became; *vaivasvataḥ manuh*—Vaivasvata Manu.

TRANSLATION

King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives his verdict that Satyavrata appeared in the Cākṣuṣa-*manvantara*. When the Cākṣuṣa-*manvantara* ended, the period of Vaivasvata Manu began. By the grace of Lord Viṣṇu, Satyavrata received instructions from the second fish incarnation and was thus enlightened in all spiritual knowledge.

TEXT 59

सत्यव्रतस्य राजर्षेऽमृथस्य शार्ङ्गिणः ।
संवादं महदाख्यानं श्रुत्वा मुच्येत किल्बिषात् ॥५९॥

*satyavrata-sya rājarṣer
māyā-matsyasya sārṅgiṇah
saṁvādaṁ mahad-ākhyānaṁ
śrutvā mucyeta kilbiṣāt*

satyavrata-sya—of King Satyavrata; *rāja-ṛṣeh*—of the great king; *māyā-matsyasya*—and the fish incarnation; *sārṅgiṇah*—who had one horn on His head; *saṁvādaṁ*—the description or dealings; *maha-ākhyānaṁ*—the great story; *śrutvā*—by hearing; *mucyeta*—is delivered; *kilbiṣāt*—from all sinful reactions.

TRANSLATION

This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

TEXT 60

अवतारं हरेर्योऽयं कीर्तयेदन्वहं नरः ।
सङ्कल्पात्स्य सिध्यन्ति स याति परमां गतिम् ॥६०॥

*avatāram harer yo 'yam
kīrtayed anvaham narah
saṅkalpās tasya sidhyanti
sa yāti paramām gatim*

avatāram—incarnation; *hareḥ*—of the Supreme Personality of Godhead; *yāḥ*—whoever; *ayam*—he; *kīrtayet*—narrates and chants; *anvaham*—daily; *narah*—such a person; *saṅkalpāḥ*—all ambitions; *tasya*—of him; *sidhyanti*—become successful; *sah*—such a person; *yāti*—goes back; *paramām gatim*—back home to Godhead, the supreme place.

TRANSLATION

One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

TEXT 61

प्रलयपयसि धातुः सुप्तशक्तेमुखेभ्यः
 श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।
 दितिजमकथयद् यो ब्रह्म सत्यव्रतानां
 तमहमरिलहेतुं जिह्मामीनं नतोऽसि ॥६१॥

*pralaya-payasi dhātuḥ supta-śakter mukhebhyaḥ
 śruti-gaṇam apanītam pratyupādatta hatvā
 ditijam akathayad yo brahma satyavratānāṁ
 tam aham akhila-hetum jihma-mīnam nato 'smi*

pralaya-payasi—in the water of inundation; *dhātuḥ*—from Lord Brahmā; *supta-śakteḥ*—who was inert because of sleeping; *mukhebhyaḥ*—from the mouths; *śruti-gaṇam*—Vedic records; *apanītam*—stolen; *pratyupādatta*—gave back to him; *hatvā*—by killing; *ditijam*—the great demon; *akathayat*—explained; *yah*—one who; *brahma*—Vedic knowledge; *satyavratānām*—for the enlightenment of Satyavrata and the great saintly persons; *tam*—unto Him; *aham*—I; *akhila-hetum*—unto the cause of all causes; *jihma-mīnam*—appearing as and pretending to be a great fish; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons.

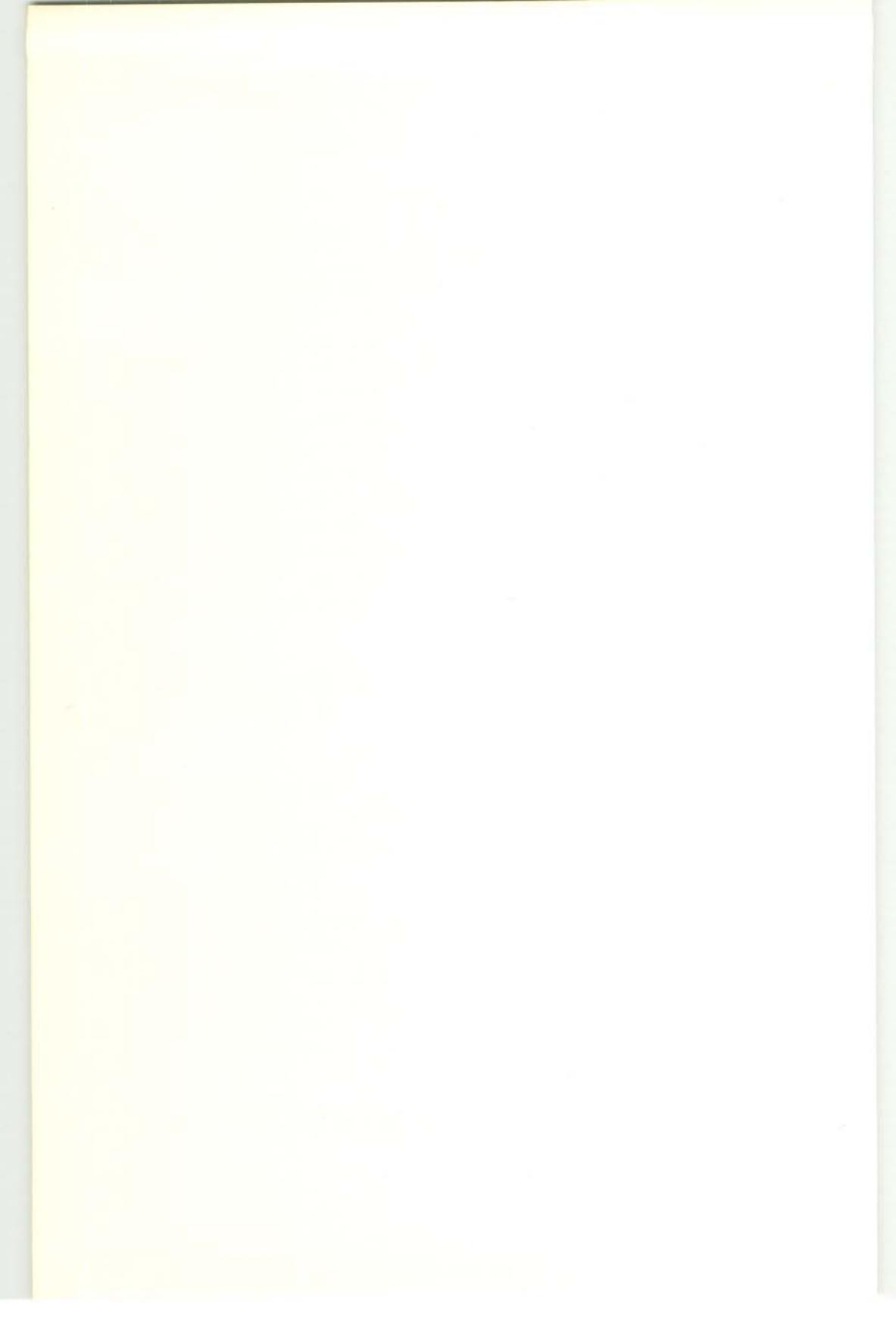
PURPORT

Here is a summary of Satyavrata's meeting with the fish incarnation of Lord Viṣṇu. Lord Viṣṇu's purpose was to take back all the Vedic literatures from the demon Hayagrīva and restore them to Lord Brahmā. Incidentally, by His causeless mercy, the Lord spoke with Satyavrata. The word *satyavratañām* is significant because it indicates that those on the level of Satyavrata can take knowledge from the *Vedas* delivered by the Supreme Personality of Godhead. Whatever is spoken by the Supreme Lord is accepted as *Veda*. As stated in *Bhagavad-gītā*, *vedānta-kṛd veda-vit*: the Supreme Personality of Godhead is the compiler of all Vedic knowledge, and He knows the purport of the *Vedas*. Therefore, anyone who takes knowledge from the Supreme Personality of Godhead, Kṛṣṇa, or from *Bhagavad-gītā* as it is, knows the purpose of the *Vedas* (*vedaiś ca sarvair aham eva vedyah*). One cannot understand Vedic knowledge from the *veda-vāda-ratās*, who read the *Vedas* and misconstrue their subject matter. One has to know the *Vedas* from the Supreme Personality of Godhead.

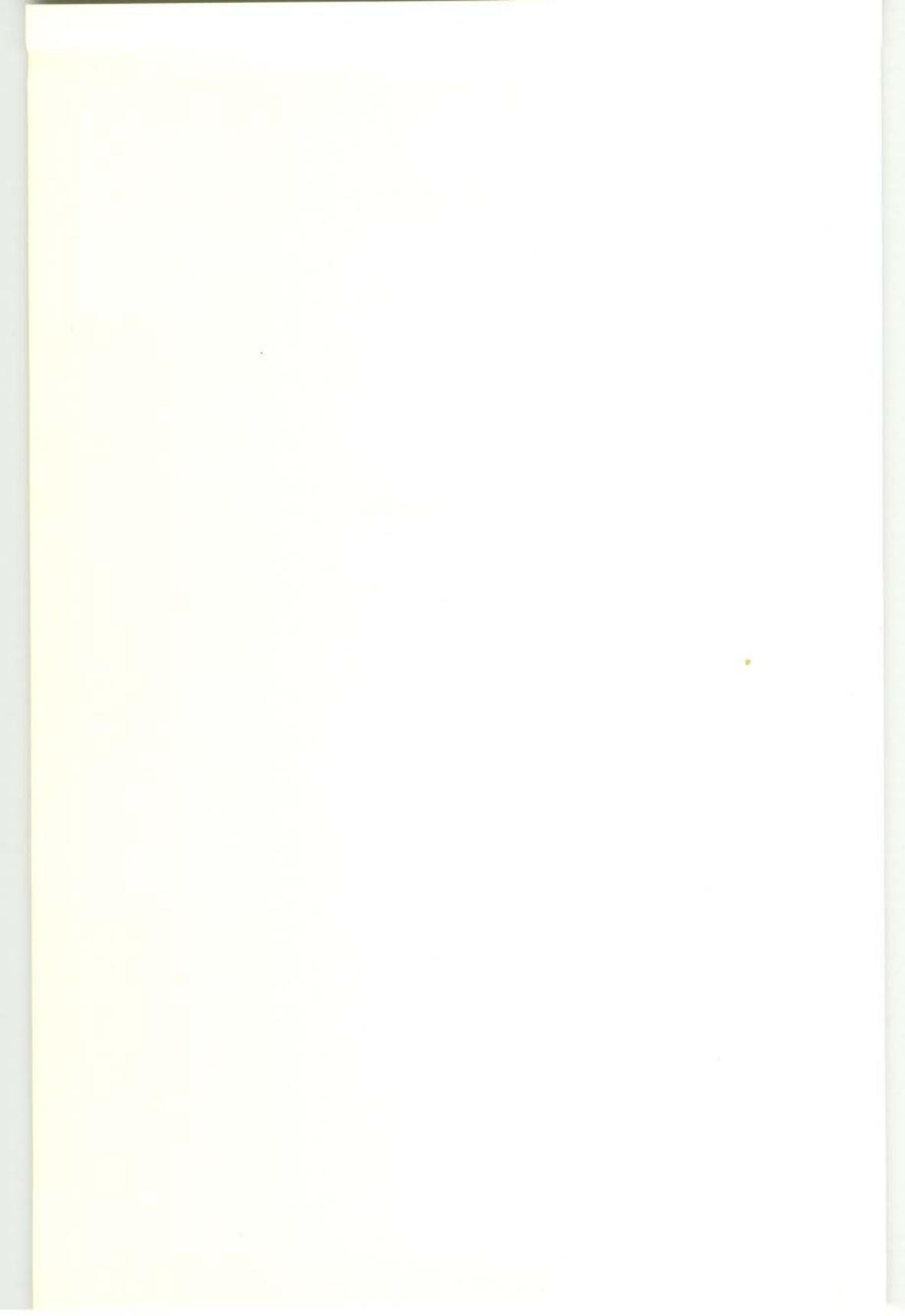
Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Matsya, the Lord's Fish Incarnation."

—This commentary has been finished in our New Delhi center today, the first of September, 1976, the day of Rādhāṣṭamī, by the grace of the Supreme Personality of Godhead and the ācāryas. Śrila Narottama dāsa Ṭhākura says, *tāñdera caraṇa sevi bhakta-sane vāsa janame janame haya, ei abhilāṣa*. I am attempting to present *Śrīmad-Bhāgavatam* in the English language by the order of my spiritual master, Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, and by his grace the work of translation is gradually progressing, and the European and American devotees who have joined the Kṛṣṇa consciousness movement are helping me considerably. Thus we have expectations of finishing the great task before my passing away. All glories to Śrī Guru and Gaurāṅga.

END OF THE EIGHTH CANTO



Appendices



The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍiya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍiya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍiya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śridhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Viṣṇu-dharmottara, 250

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Glossary

A

Ācārya—a spiritual master who teaches by example.

Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Arcanā—the devotional process of Deity worship.

Arghya—the ceremonious offering of water or of other auspicious items in a conchshell.

Artha—economic development.

Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.

Asuras—atheistic demons.

Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.

Bhakta—a devotee.

Bhakti-yoga—linking with the Supreme Lord by devotional service.

Brahmacarya—celibate student life; the first order of Vedic spiritual life.

Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.

Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

D

Daityas—a race of demons descending from Diti.

Dama—control of the senses.

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopis—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Grhaṣṭha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

Guru-pūjā—worship of the spiritual master.

H

Hare Kṛṣṇa mantra—See: *Mahā-mantra*

J

Jaya—an exclamation meaning “All victory to you!” or “All glories to you!”

Jiva-tattva—the living entities, atomic parts of the Lord.

Jñāna—theoretical knowledge.

K

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.

Kalpa—daytime of Brahmā, 4,320,000,000 years.

Kāma—lust.

Kamaṇḍalu—water pot carried by *sannyāsīs*.

Karatālas—hand cymbals used in *kīrtana*.

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—a section of the *Vedas* prescribing fruitive activities for elevation to a higher material position.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kirtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—See: Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Kuśa—auspicious grass used in Vedic rituals.

L

Lokas—planets.

M

Mahājana—the Lord's authorized devotee, who by his teachings and behavior establishes the path of religion.

Mahā-mantra—the great chanting for deliverance:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa,
Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mantra—a sound vibration that can deliver the mind from illusion.

Manus—fathers of the human species.

Manvantara—the duration of each Manu's reign; used as a standard measurement of history.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mrdaṅga—a clay drum used for congregational chanting.

Munis—sages.

O

Omkāra—the sacred sound vibration from which expand all the *Vedas*; chanted as an invocation to all *mantras*.

P

Pādyā—water ceremoniously offered for washing feet.

Paramparā—the chain of spiritual masters in disciplic succession.

Prajāpatis—the populators of the universe.

Prasāda—food spiritualized by being offered to the Lord.

R

Rṣis—sages.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Śama—control of the mind.

Saṁhitās—supplementary Vedic literatures expressing the conclusions of particular self-realized authorities.

Saṅkirtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Satya-yuga—the first of the cycle of four ages of the universe.

Śloka—a Sanskrit rhymed and metered verse.

Smārtas—those who strictly follow Vedic injunctions without realization of the final conclusion of Vedic knowledge, devotional service to the Supreme Lord.

Soma—a heavenly elixir available on the moon.

Śravaṇāṁ kīrtanāṁ viṣṇoh—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

Titikṣā—the godly quality of tolerance.

V

Vaikuṇṭha—the spiritual world.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Veda-vāda-ratās—See: *Smārtas*

Viṣṇu, Lord—Kṛṣṇa's expansion for the creation and maintenance of the material universes.

Viṣṇu-bhakti—devotional service to Lord Viṣṇu.

Viṣṇu-tattva—the original Personality of Godhead's primary expansions, each of whom is equally God.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the *Vedas*.

Vyāsa-pūjā—worship of the compiler of the Vedas, Vyāsadeva; worship of the bona fide spiritual master as the representative of Vyāsadeva.

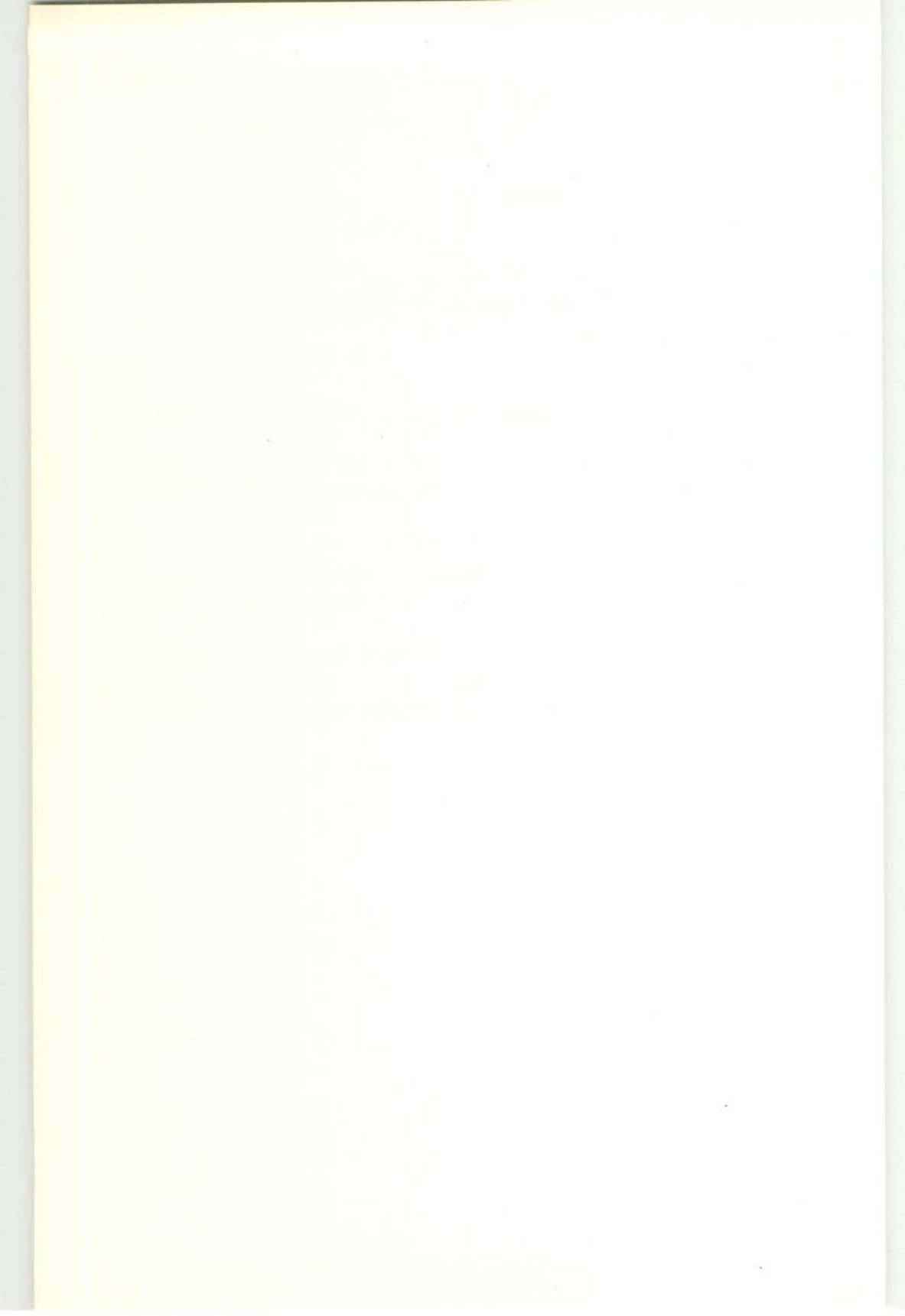
Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Yukta-vairāgya—real renunciation by utilizing everything in the service of God.



Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ऋट Ṭ
 लृ ! ए e ऐ ai ओ o औ au
 ॲ m (*anusvāra*) ॲ h (*visarga*)

Consonants

Gutturals:	क ka	খ kha	গ ga	ঘ gha	ঙ űna
Palatals:	চ ca	ছ chā	জ ja	ঝ jha	ঞ űna
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ űna
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	ৰ ra	ল la	ৰ va	
Sibilants:	শ śa	ষ ṣa	স sa		
Aspirate:	হ ha	ঃ' (<i>avagraha</i>)	– the apostrophe		

The vowels above should be pronounced as follows:

- a – like the *a* in *organ* or the *u* in *but*.
- ā – like the *a* in *far* but held twice as long as short *a*.
- i – like the *i* in *pin*.
- ī – like the *i* in *pique* but held twice as long as short *i*.
- u – like the *u* in *push*.
- ū – like the *u* in *rule* but held twice as long as short *u*.

r – like the *ri* in *rim*.
 ṥ – like *ree* in *reed*.
 l – like *l* followed by *r* (*lr*).
 e – like the *e* in *they*.
 ai – like the *ai* in *aisle*.
 o – like the *o* in *go*.
 au – like the *ow* in *how*.

m (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
 h (*visarga*) – a final *h*-sound: *ah* is pronounced like *aha*; *ih* like *ih*.

The consonants are pronounced as follows:

k – as in <i>kite</i>	jh – as in <i>hedgehog</i>
kh – as in <i>Eckhart</i>	ñ – as in <i>canyon</i>
g – as in <i>give</i>	t – as in <i>tub</i>
gh – as in <i>dig-hard</i>	th – as in <i>light-heart</i>
ṇ – as in <i>sing</i>	d – as in <i>dove</i>
c – as in <i>chair</i>	ḍha- as in <i>red-hot</i>
ch – as in <i>staunch-heart</i>	ṇ – as <i>rna</i> (prepare to say the <i>r</i> and say <i>na</i>).
j – as in <i>joy</i>	

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *tub* but with tongue against teeth.
 th – as in *light-heart* but with tongue against teeth.
 d – as in *dove* but with tongue against teeth.
 dh – as in *red-hot* but with tongue against teeth.
 n – as in *nut* but with tongue between teeth.

p – as in <i>pine</i>	l – as in <i>light</i>
ph – as in <i>uphill</i> (not <i>f</i>)	v – as in <i>vine</i>
b – as in <i>bird</i>	ś (palatal) – as in the <i>s</i> in the German word <i>sprechen</i>
bh – as in <i>rub-hard</i>	ṣ (cerebral) – as the <i>sh</i> in <i>shine</i>
m – as in <i>mother</i>	s – as in <i>sun</i>
y – as in <i>yes</i>	h – as in <i>home</i>
r – as in <i>run</i>	

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

A				
<i>acakṣur andhasya yathāgraṇīḥ kṛtas</i>	24.50	263	<i>arthāṇi kāmaṇi yaśo vṛttim</i>	20.2 96
<i>adanty atibala vira</i>	24.24	241	<i>āruhya bṛhatīṇi nāvāṁ</i>	24.35 248
<i>aditer dhiṣṭhitāṁ garbhāṁ</i>	17.24	21	<i>āśid atīta-kalpante</i>	24.7 230
<i>aditir durlabhaṁ labdhvā</i>	17.21	18	<i>āśinam ṛtvijāṁ madhye</i>	23.13 206
<i>adityā āśrama-padaṁ</i>	18.10	35	<i>āśrauṣid ṣiṣbihiḥ sākam</i>	24.56 271
<i>adityaivaṁ stuto rājan</i>	17.11	11	<i>āśtiryā darbhān prāk-kūlān</i>	24.40 253
<i>adya naḥ pitaras tṛptā</i>	18.30	49	<i>atha tārkṣya-suto jñātvā</i>	21.26 146
<i>adya svīṣṭah krutā ayarāṁ</i>	18.30	49	<i>athāham apy ātmā-ripos tavāntikāṁ</i>	22.11 167
<i>adyāgnayo me suhūtā yathā-vidhi</i>	18.31	50	<i>athāhośanasaṁsaṁ rājan</i>	23.13 206
<i>ahaṁ tvāṁ ṣiṣbihiḥ sārdham</i>	24.37	249	<i>athaitat pūrṇam abhyātmarāṁ</i>	19.42 91
<i>ahaś ca rātrīṁ ca parasya puṁso</i>	20.27	121	<i>athāṅghraye pronnamitāya viṣṇor</i>	21.3 131
<i>aho brāhmaṇa-dāyāda</i>	19.18	67	<i>athāpy upāyo mama devi cintyāḥ</i>	17.17 15
<i>aho praṇāmāya kṛtaḥ samudyamaḥ</i>	23.2	197	<i>atīta-pralayāpāya</i>	25.57 271
<i>ājagāma kuru-śreṣṭha</i>	22.12	169	<i>ātmajān susamṛddhāṁs tvāṁ</i>	17.15 14
<i>ajaiṣid ajayāṁ māyāṁ</i>	22.28	185	<i>ātmānāṁ jayināṁ mene</i>	19.6 58
<i>ajānan rakṣaṇārthāya</i>	24.15	235	<i>ato 'ham asya hṛdayāṁ</i>	19.9 60
<i>ājnānāṁ bhagavato rājan</i>	23.11	205	<i>atrāpi bahvṛcair gītaṁ</i>	19.38 85
<i>ajñāna-prabhavo manyur</i>	19.13	63	<i>avanijyārcayāṁ āśa</i>	18.27 47
<i>akṣa-mālāṁ mahārāja</i>	18.16	40	<i>avanijyāvahan mūrdhni</i>	20.18 113
<i>alabdhvātmāvakaśāṁ vā</i>	24.17	237	<i>avatāra-kathāṁ ādyāṁ</i>	24.1 225
<i>anādy-avidyopahatātma-saṁvidas</i>	24.46	257	<i>avatāram harer yo 'yam</i>	24.60 273
<i>anena yācamānena</i>	21.11	137	<i>avatārānuucaritaṁ</i>	23.30 220
<i>ānīnye kalaśāṁ haimam</i>	20.17	112	<i>āyuh paraṁ vapur abhiṣṭam atulya-</i>	17.10 10
<i>annicchato bale rājan</i>	21.14	139	B	
<i>anugrahāya bhūtānāṁ</i>	24.27	242	<i>babaṇda vārunaiḥ pāśair</i>	21.26 146
<i>anv atiṣṭhad vrataṁ idam</i>	17.1	2	<i>babbūva tenaiva sa vāmano vaṭuḥ</i>	18.12 36
<i>āpanna-loka-vṛjinopaśamodayādya</i>	17.8	7	<i>babbūva tūṣṇīrū pulakākulākṛtis</i>	17.6 5
<i>apaśyann iti hovāca</i>	19.12	62	<i>baddhāṁs vīkṣya patīrū sādhvī</i>	22.19 175
<i>apy uttamāṁ gatim asau bhajate</i>	22.23	180	<i>baddhāñjalir bāspa-kalākulekṣaṇo</i>	23.1 196
<i>arthaiḥ kāmaīr gatā nāntarāṁ</i>	19.23	73	<i>baddhaś ca vārunaiḥ pāśair</i>	22.7 161
			<i>bāḍham ity amala-prajño</i>	23.11 205

<i>bahavo lebhire siddhim</i>	22.6	161	<i>dadhāra śaphari-rūpam</i>	24.9	231
<i>balena sacivair buddhyā</i>	21.22	143	<i>dadhyāñ-sibi-prabhr̄tayaḥ</i>	20.7	101
<i>balir evāñ gṛha-patiḥ</i>	20.1	94	<i>daivenardhais ta evādyā</i>	21.23	144
<i>bhagavañ chrotum icchāmi</i>	24.1	225	<i>dakṣa-bhṛgv-aṅgiro-mukhyaiḥ</i>	23.20	213
<i>bhajeta varṇam nijam eṣa so 'vyayo</i>	24.48	259	<i>dānām yajñas tapaḥ karma</i>	19.36	84
<i>bhaktānāṁ naḥ prapannānāṁ</i>	24.28	243	<i>dāsyaty āccidya śakrāya</i>	19.32	80
<i>bhavad-vipakṣeṇa vicitra-vaiśasāṁ</i>	22.8	163	<i>deva-mātar bhavatyā me</i>	17.12	12
<i>bhavadbhir nūrjītā hy ete</i>	21.23	144	<i>dharmaṁ yaśase 'rthāya</i>	19.37	84
<i>bhavān ācarītān dharmān</i>	19.15	65	<i>dhātuḥ kamaṇḍalu-jalāṁ tad</i>	21.4	132
<i>bhidyamāno 'py abhinnātmā</i>	22.1	156	<i>dhiṣyāni svāni te jagmur</i>	23.27	217
<i>bhikṣāṁ bhagavatī sākṣād</i>	18.17	40	<i>dhruvāṁ prapede hy akutobhayāṁ</i>	22.10	166
<i>bhikṣave sarvam orī kurvan</i>	19.41	89	<i>dhūpair dīpaiḥ surabhīḥ</i>	21.6	135
<i>bhrātr-hā me gato nūnāṁ</i>	19.12	62	<i>dhyāyan bhagavat-ādeśāṁ</i>	24.42	254
<i>bhūḥ kharī diśo dyaur vivarāḥ</i>	20.21	116	<i>diśaḥ praseduḥ salilāśayāś tadā</i>	18.4	31
<i>bhūta-bhāvana bhūteśa</i>	22.21	178	<i>ditijam akathayad yo brahma</i>	24.61	274
<i>bibhemi nāhāṁ nirayāt pada-cyuto</i>	22.3	158	<i>divaukasāṁ deva divaś cyutānāṁ</i>	17.28	24
<i>brahmāśāvaḥ kumāras ca</i>	23.26	216	<i>dodhūyamānāṁ tāṁ nāvāṁ</i>	24.36	249
<i>brahmādayo loka-nāthāḥ</i>	21.5	133	<i>dr̄ḍhaṁ paṇḍita-māny ajñāḥ</i>	20.15	111
<i>brahman santanu śiṣyasya</i>	23.14	207	<i>dṛṣṭvā mad-anubhāvāṁ vai</i>	22.36	192
<i>brahman yam anugṛhṇāmi</i>	22.24	181	<i>dṛṣṭvāditiś tāṁ nija-garbha-</i>	18.11	35
<i>brāhmaṇaiḥ pūrvajaiḥ śūrair</i>	19.15	65	<i>dvābhyāṁ krāntē mahī sarvā</i>	21.29	148
<i>brahmaṛi-gaṇa-saṇjuṣṭāṁ</i>	18.18	41	<i>dvādaśyāṁ savitātiṣṭhan</i>	18.6	33
<i>brahmaṛināṁ tapaḥ sākṣān</i>	18.29	49	<i>duja-rūpa-praticchanno</i>	21.10	137
<i>bṛhaspatiḥ brahma-sūtrāṁ</i>	18.14	38	<i>dyaur antarikṣāṁ kṣitir agni-jihvā</i>	18.4	31

C

<i>cāraṇā yakṣa-rakṣāṁsi</i>	18.9	35
<i>catur-bhujah saṅkha-gadabja-cakraḥ</i>	18.1	28
<i>chalair ukto mayā dharma</i>	22.30	186
<i>chatraṁ sadāndāṁ sajalaṁ</i>	18.23	44
<i>chāyāsu mṛtyuṁ hasite ca māyāṁ</i>	20.28	121
<i>chindhy artha-dipair bhagavan</i>	24.53	268
<i>cintayāṁ ḍā kāla-jīo</i>	19.8	59
<i>cintayanty ekayā buddhyā</i>	17.2	3
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<i>citrāṁ tavehitam aho 'mita-yogamāyā-</i>	23.8	202

D

<i>dadarśa viśvarūpi tri-guṇāṁ guṇātmake</i>	20.22	117
<i>dadau bhrātre mahendrāya</i>	23.19	213
<i>dadau kṛṣṇājīnarūpi bhūmir</i>	18.15	39

E

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<i>ekadā krtamālāyāṁ</i>	24.12	233
<i>ekārnave nirāloke</i>	24.35	248
<i>eṣa dānava-daityānām</i>	22.28	185
<i>eṣa me prāpitāḥ sthānāṁ</i>	22.31	188
<i>eṣa te sthānam aiśvaryam</i>	19.32	80
<i>eṣa vā uttamaśloko</i>	20.13	108
<i>eṣa vairocane sākṣād</i>	19.30	79
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<i>etān vayaṁ vijeyāmo</i>	21.24	145
<i>etāvad uktvā bhagavān</i>	17.21	18
<i>etāvataiva siddho 'yam</i>	19.27	77
<i>evam aśraddhitarūpiśyam</i>	20.14	109
<i>evārūpi baler mahīn rājan</i>	23.19	213

<i>evam indrāya bhagavān</i>	23.4	199	<i>ity uktaḥ so 'nayan matsyam</i>	24.23	240
<i>evaṁ naṣṭāṁtaḥ sadya</i>	19.40	87	<i>ity uktavantāṁ nṛpatiṁ</i>	24.54	269
<i>evaṁ sa niścītya ripoh śarīram</i>	19.10	60	<i>ity uktavantāṁ puruṣāṁ purātanaṁ</i>	23.1	196
<i>evaṁ śaptāḥ sva-guruṇā</i>	20.16	112	<i>ity ukto viṣṇu-rātēna</i>	24.4	227
<i>evaṁ vimohitas tena</i>	24.25	241	<i>ity uktvā harim ānatya</i>	23.3	198
<i>evaṁ viprakṛto rājan</i>	22.1	156			

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<i>grāmān samṛddhānīs turagān gajān</i>	18.32	51
<i>grhita-deharī nija-yoga-māyayā</i>	18.11	35
<i>guruṇā bhartsūh sapto</i>	22.30	186

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<i>hanyamānān svakān dṛṣṭvā</i>	21.18	141
<i>hatāṁhaso vārbhir iyāṁ ca bhūr aho</i>	18.31	50
<i>hatvā maināṁ hared yuddhe</i>	20.13	108

<i>hatvāsuraṁ hayagrīvām</i>	24.57	271
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<i>hiranyaigarbho vijñāya</i>	17.24	21
<i>hṛdy aṅga dharmāṁ stanayor</i>	20.25	121

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<i>iti vairocaner vākyam</i>	19.1	53
<i>itham ādiṣya rājānam</i>	24.39	252
<i>ithāṁsa niścītya pītāmaho mahān</i>	22.10	166
<i>ithāṁsa siśyeṣu bhṛguṣv anekadhā</i>	18.23	44
<i>ithāṁsa viriñca-stuta-karma-viryah</i>	18.1	28

<i>ity āyudhāni jaγhrur</i>	21.13	139
<i>ity uktā sādītī rājan</i>	17.1	2
<i>ity uktaḥ sa hasann āha</i>	19.28	77

<i>ity uktaḥ so 'nayan matsyam</i>	24.23	240
<i>ity uktavantāṁ nṛpatiṁ</i>	24.54	269
<i>ity uktavantāṁ puruṣāṁ purātanaṁ</i>	23.1	196
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<i>jayantāḥ śrutadevaś ca</i>	21.17	140
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<i>jñānaṁ ca kevalam ananta bhavanti</i>	17.10	10
<i>jñātibhiḥ ca parityakto</i>	22.29	186
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<i>karomy ṛtarī tan na bhavet</i>	22.2	157
<i>kartuh prabhos tava kim asyata</i>	22.20	176
<i>kartum sameitāḥ prabhavanti puṁsas</i>	24.49	262
<i>kasmād vayāṁ kusṛtayah khala</i>	23.7	201

<i>kaśyapād aditer jāto</i>	19.30	79
<i>kaśyapasyāditeḥ prityai</i>	23.21	213
<i>kathaṁ visṛjase rājan</i>	24.14	234
<i>kaupinācchādanaṁ māta</i>	18.15	39
<i>kāye balis tasya mahā-vibhūteḥ</i>	20.22	117

<i>keśeu meghān chvasanām nāśikāyām</i>	20.26	121
<i>kharī ca kāyena mahatā</i>	19.34	82
<i>kim ātmanānena jahāti yo 'ntataḥ</i>	22.9	164

<i>kirī jāyamāna uta jāta upaiti martya</i>	23.29	218	<i>mauñjyā mekhalayā vītam</i>	18.24	45
<i>kirī jāyayā saṁśṛti-hetu-bhūtayā</i>	22.9	164	<i>modamānah sva-pautreṇa</i>	23.9	204
<i>kramato gām padaikena</i>	19.34	82	<i>mukhato nihsṛtān vedān</i>	24.8	231
<i>kṛīdārtham ātmāna idam tri-jagat</i>	22.20	176	<i>muñcainām hṛta-sarvasvām</i>	22.21	178
<i>kriyamāne karmanādām</i>	23.31	220			
N					
<i>kṛtsnā te 'nena dattā bhūr</i>	22.22	179			
<i>kṣetra-jīnah sarva-bhūtānām</i>	17.11	11	<i>na hy asatyāt paro 'dharmā</i>	20.4	99
<i>kṣīna-rikthaś cyutāḥ sthānāt</i>	22.29	186	<i>na hy etasmin kule kaścin</i>	19.3	56
<i>kṣipyamānas tam āhedam</i>	24.24	241	<i>na ma etad alarān rājan</i>	24.20	238
<i>kṣitīm padaikena baler vicakrame</i>	20.33	125	<i>na pumān mām upavrajya</i>	19.20	69
<i>kṣmānī dyām diśāḥ kharā vivarān</i>	19.11	61	<i>na sādu manye daityānām</i>	19.31	79
<i>kumudāḥ kumudākṣaś ca</i>	21.16	140			
<i>kutāḥ punar brahma-vidām</i>	20.10	105	<i>na śaknuvanti te sarve</i>	19.21	70
<i>kutas tat-karma-vaiśamyān</i>	23.15	208	<i>na santi tīrthe yudhi cārthinārhitāḥ</i>	19.4	56
			<i>na sthāna-eyavānān mṛtyor</i>	20.5	100
			<i>na tad dānām praśāṁsanti</i>	19.36	84
			<i>na tathā tīrtha āyāte</i>	20.9	103
L					
<i>labdha-prasādām nirmuktām</i>	23.5	199	<i>na te 'ravindākṣa padopasarpaṇām</i>	24.30	244
<i>loka-pālair divām ninye</i>	23.24	215	<i>na tvām abhibhaviṣyanti</i>	22.34	191
<i>lokānām loka-pālānām</i>	23.21	213	<i>na vāyām brahma-bandhur</i>	21.10	137
			<i>na yat-prasādāyuta-bhāga-leśam</i>	24.49	261
			<i>nābhyaṁ nabhaḥ kuksisu sapta</i>	20.24	120
M					
<i>mā yudhyata nivartadhvām</i>	21.19	142	<i>nadiś ca nādiṣu śilā nakheṣu</i>	20.29	121
<i>mac-chāsanātīgo yas tvam</i>	20.15	111	<i>nāham bibhemi nirayān</i>	20.5	100
<i>mad-darśana-mahāhlāda-</i>	23.10	204	<i>nāham kamaṇḍalāv asmin</i>	24.18	237
<i>madhu-vrata-vrāta-vighuṣṭayā svayā</i>	18.3	30	<i>naināḥ prāpnoti vai vidvān</i>	19.17	66
<i>madhuvrata-srag-vanamālayāvṛto</i>	20.33	125	<i>naitan me svastaye rājann</i>	24.22	240
<i>madīyānī mahimānām ca</i>	24.38	251	<i>naitat parasmā ākhyeyām</i>	17.20	17
<i>mahiṇī sarvām hṛtām dṛṣṭvā</i>	21.9	136	<i>naivām vīryo jalacaro</i>	24.26	242
<i>mām ca bhāvayatī patyāv</i>	17.19	17	<i>naivārtha-kṛcchrād bhavato vinigrahād</i>	22.3	158
<i>mām vacobhiḥ samārādhya</i>	19.19	68	<i>nāka-prīṣtham adhiṣṭhāya</i>	17.15	14
<i>māmārcanām nārhati gantum anyathā</i>	17.17	15	<i>namas te prīṣni-garbhāya</i>	17.26	23
<i>māna-stambha-nimittānām</i>	22.27	184	<i>namas te puruṣa-śreṣṭha</i>	24.28	243
<i>manaś caikāgrayā buddhyā</i>	17.3	3	<i>namo brahmaṇya-devāya</i>	17.25	22
<i>manasvināḥ kārunikasya śobhanām</i>	20.10	105	<i>nānā-yonīṣu anīṣo 'yām</i>	22.25	182
<i>manasvinānena kṛtaḥ suđukaram</i>	20.20	115	<i>nānāma bhūvi kāyena</i>	17.5	5
<i>maṅgalānām vratānām ca</i>	23.22	214	<i>nānāma mūrdhnaśru-vilola-locanāḥ</i>	22.14	170
<i>mantratas tantrataś chidram</i>	23.16	210	<i>nandaḥ sunando 'tha jayo</i>	21.16	140
<i>manyē mahān asya kṛto hy anugraho</i>	22.16	172	<i>nānṛtaḥ bhāsiṭum śakyām</i>	21.12	138
<i>marici-miśrā ṛṣayo bṛhad-vratāḥ</i>	21.1	130	<i>nānyat te kāmaye rājan</i>	19.17	66
<i>matsya-rūpī mahāmbhodhau</i>	24.54	269	<i>nārāyaṇa-paro 'tapyat</i>	24.10	232

<i>nāsantuṣṭas tribhir lokair</i>	19.24	73	<i>pitaraḥ sarva-bhūtāni</i>	23.26	216			
<i>naṣṭa-śriyāḥ sthira-prajñām</i>	21.28	147	<i>pragṛhyendriya-duṣṭāśvān</i>	17.2	3			
<i>nava-varṣa-sametena</i>	19.22	72	<i>prahasyānuśarā viṣṇoh</i>	21.15	140			
<i>nāvy āśinō bhagavatā</i>	24.56	271	<i>prajāpater veśma-tamaḥ svarociṣā</i>	18.3	30			
<i>nedur muhur dundubhayaḥ sahasraśo</i>	20.20	115	<i>prajāpati-patir brahmā</i>	23.20	213			
<i>nemariṇo viriṇco labhate prasādām</i>	23.6	200	<i>pralaya-payasi dhātuḥ supta-śakter</i>	24.61	274			
<i>nibadhyā nāvāḥ tac-chṝige</i>	24.45	256	<i>prāṁśuṁ piśāṅgāmbarām añjana</i>	22.13	169			
<i>nidhehi rakṣā-yogena</i>	24.22	240	<i>prāṇatas tad-anujñātaḥ</i>	23.12	206			
<i>nigṛhyamāṇe 'sura-patau</i>	21.27	147	<i>prāṇeṣu gātre sthira-jāṅgamāni</i>	20.29	122			
<i>nimañkṣyatī apayāmbhodhau</i>	24.32.	247	<i>prāñjaliḥ prāṇatopendram</i>	22.19	175			
<i>niśamya bhagavān pṛitāḥ</i>	19.1	53	<i>prāpya tri-bhuvanāḥ cendra</i>	23.25	216			
<i>niśamya bhakti-pravaṇāḥ</i>	23.5	200	<i>pratilabda-jaya-śribhīḥ</i>	17.13	13			
<i>niśamya tad-vadhamātā bhrātā</i>	19.7	58	<i>pratinandya harer ājñām</i>	23.18	212			
<i>niśasāda hareḥ pādau</i>	24.40	253	<i>pratiśrutam adātus te</i>	21.32	150			
<i>niśthām te narake manye</i>	19.35	83	<i>pratiśrutam tvayaitasmai</i>	19.31	79			
<i>nityām draṣṭāsi mām tatra</i>	23.10	204	<i>pratiśrutasya yo 'niśāḥ</i>	19.35	83			
<i>niveditām ca sarvasvam</i>	22.22	179	<i>pratiśrutasyādānena</i>	21.33	152			
<i>noccāvacatvāḥ bhajate</i>	24.6	229	<i>pratiśrutya dadāmīti</i>	20.3	97			
<i>nopasargā nivasatām</i>	22.32	189	<i>prativīraḥ dig-vijaye</i>	19.5	57			
<i>nṛtya-vāditra-gītais ca</i>	21.7	135	<i>pratyagrhaṇan samutthāya</i>	18.25	45			
<i>nūnām tvaṁ bhagavān sākṣād</i>	24.27	242	<i>pratyākhyātā pratiśrutya</i>	19.3	56			
P								
<i>pada-trayām vṛṇīte yo</i>	19.19	68	<i>pravartayanto bhṛgavah</i>	18.21	43			
<i>padaikena mayākrānto</i>	21.31	149	<i>praviṣṭam ātmā harer</i>	17.22	19			
<i>padām dvīḍyām kramatas triviṣṭapām</i>	20.34	127	<i>praviṣṭam vikṣya bhṛgavah</i>	18.25	45			
<i>padānī triṇi daityendra</i>	19.16	65	<i>prāyo 'dhunā te 'surā-yūtha-nāthā</i>	17.16	14			
<i>padānī triṇi dattāni</i>	21.29	148	<i>prītāś cāpsaraso 'nṛtyan</i>	18.8	34			
<i>pañcadhā vibhajan vittam</i>	19.37	84	<i>prītyā śānair gadgadayā girā harim</i>	17.7	6			
<i>parāg riktam apūrnām vā</i>	19.41	89	<i>prīthu dehi padām mahyam</i>	24.20	238			
<i>pāram mahimna uruvikramato gṛīṇāno</i>	23.29	218	<i>purīṣām ślāghyatamām manye</i>	22.4	159			
<i>parikramyādi-puruṣām</i>	23.12	206	<i>purīṣo 'yam saṁsṛter hetur</i>	19.25	75			
<i>paristīrya samabharyaca</i>	18.19	41	<i>purāṇa-samhitām divyām</i>	24.55	270			
<i>parjanya-ghoso jalajah pāñcājanyah</i>	20.31	124	<i>pūrayitvāditeḥ kāmam</i>	23.4	199			
<i>patattriṇo jānuni viśva-mūrter</i>	20.23	118	R					
<i>patyur nigaditarām śrutvā</i>	21.25	145	<i>rakṣām iccharīṣ tanūr dhatte</i>	24.5	228			
<i>pitā prahrāda-putras te</i>	19.14	64	<i>rakṣīṣye sarvato 'harī tvāṁ</i>	22.35	192			
<i>pitā-vāsāś catur-bāhuḥ</i>	17.4	4	<i>rasām acaśṭāngṛhi-tale 'tha pādayor</i>	20.23	118			
<i>pitāmaho me bhavadīya-sammataḥ</i>	22.8	163	<i>rasāṁ nirvivisū rājan</i>	21.25	145			
			<i>rūpānurūpāvayavām</i>	18.26	46			

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<i>sa brahma-varcasenaivāṁ</i>	18.18	41	<i>satya-vratasya satataṁ</i>	21.12	138
<i>sa cāhaṁ vitta-lobhena</i>	20.3	97	<i>satyaṁ bhagavatā proktāṁ</i>	20.2	96
<i>sa enāṁ tata ādāya</i>	24.19	238	<i>satyaṁ om iti yat proktāṁ</i>	19.38	85
<i>sa eva bhagavān adya</i>	21.21	143	<i>satyaṁ puṣpa-phalaṁ vidyād</i>	19.39	86
<i>sa eva viṣṇur varado 'stu vā paro</i>	20.11	106	<i>satyaṁ samikṣyābja-bhavo</i>	21.1	130
<i>sa tan-niketanī parimṛṣya śūnyam</i>	19.11	61	<i>satyavrataḥ rājarśer</i>	24.55	270
<i>sa tatra hāsiṇam udikṣya sat-patiṁ</i>	22.15	171	<i>satyavrataḥ rājarśer</i>	24.59	273
<i>sa tu satyavrato rājā</i>	24.58	272	<i>satyavrato 'ñali-gatāṁ</i>	24.13	234
<i>sā tu tatraika-rātreṇa</i>	24.17	237	<i>sāvarner antarasyāyāṁ</i>	22.31	188
<i>sa vai naḥ saṅkāṭad asmād</i>	24.43	255	<i>siddha-vidyādhara-gaṇāḥ</i>	18.9	34
<i>sa vai samādhi-yogena</i>	17.22	19	<i>so 'dityāṁ viryam ādhatta</i>	17.23	19
<i>sadā sannihitāṁ vīra</i>	22.35	192	<i>so 'nudhyātās tato rājñā</i>	24.44	255
<i>sāmādibhir upāyaś ca</i>	21.22	143	<i>so 'nvavaikṣata tāṁ kālāṁ</i>	24.39	252
<i>sāmāhita-manā rājan</i>	17.23	19	<i>sotthāya baddhāñjalir iḍitumāṁ sthitā</i>	17.6	5
<i>samarcyā bhaktiyābhyaग्रनां chuci</i>	21.3	131	<i>sparše ca kāmāṁ nṛpa retasāmbhāḥ</i>	20.28	121
<i>samiddham āhītaṁ vahnīṁ</i>	18.19	41	<i>sphurat-kirīṭāṅgada-mīna-kuṇḍalaḥ</i>	20.32	125
<i>samudropaplutās tatra</i>	24.7	230	<i>śrāddhadēva iti khyāto</i>	24.11	233
<i>sāṁvādaṁ mahad-ākhyānaṁ</i>	24.59	273	<i>śreyah kurvanti bhūtānāṁ</i>	20.7	101
<i>sandhyāṁ vibhor vāsasi guhya aikṣat</i>	20.24	119	<i>śrīvatsa-vakṣā balayāngadollasat-</i>	18.2	29
<i>saṅkalpās tasya sidhyanti</i>	24.60	273	<i>śriyā paramayā juṣṭo</i>	23.25	216
<i>śaṅkha-dundubhayo nedur</i>	18.7	33	<i>śriyāṁ ca vakṣasya aravinda-hastāṁ</i>	20.25	121
<i>sānugā balim ājahuṛ</i>	21.5	134	<i>śrōṇāyāṁ śravaṇa-dvādaśyāṁ</i>	18.5	32
<i>sapta-dvīpādhipatayo</i>	19.23	73	<i>śrutvāśvamedhair yajamānam ūrjitaṁ</i>	18.20	42
<i>saptame hy adyatanād ürdhvam</i>	24.32	247	<i>stavanair jaya-śabdaś ca</i>	21.7	135
<i>saptarśibhiḥ parivṛtaḥ</i>	24.34	248	<i>striṣu narma-vivāhe ca</i>	19.43	92
<i>śarva-śreyah-pratipānāṁ</i>	22.27	184	<i>striyo rudantīr āśadya</i>	17.14	13
<i>śarvam etan mayākhyātaṁ</i>	23.28	217	<i>sudarśanāṁ cakram asahya-tejo</i>	20.30	123
<i>śarvāṁ karoti niśchidram</i>	23.16	210	<i>sulabhā yudhi viपrarse</i>	20.9	103
<i>śarvāṁ nety anṛtaṁ brūyat</i>	19.42	91	<i>sumahat karma tad viṣṇor</i>	23.27	216
<i>śarvāṁ sampadyate devi</i>	17.20	17	<i>sunanda-mukhyā upatasthur iśāṁ</i>	20.32	125
<i>śarvāṁ soḍhum alaṁ manye</i>	20.4	99	<i>sūryah kilāyāty uta vā vibhāvasuh</i>	18.22	44
<i>śarvasvarāṁ no hrtaṁ bhartur</i>	21.11	137	<i>sutalaṁ svargibhiḥ prārthyāṁ</i>	22.33	190
<i>śarvasvarāṁ viṣṇave dattvā</i>	19.33	81	<i>sva-sthāya ṣaśvad-upabṛñhita-pūrṇa-</i>	17.9	9
<i>śarvātmanāḥ samadṛśo 'viṣamaḥ</i>	23.8	202	<i>svāgataṁ te namas tubhyāṁ</i>	18.29	49
<i>śarvātmanādāṁ bhuvanaṁ nirikṣya</i>	20.30	123	<i>svāgatenābhinandyātha</i>	18.27	47
<i>śarve lilāvatārāḥ te</i>	24.29	244	<i>svam āyur dvija-liṅgebhyo</i>	19.14	64
<i>śarve nāgāyula-prāṇāś</i>	21.17	140	<i>svāṁśena putratvam upetya te sutāṁ</i>	17.18	16
<i>śarve naṅṣatru-tārādyāś</i>	18.5	32	<i>svardhuny abhūn nabhasi sā patati</i>	21.4	132
<i>śāśpa daiva-prahitāḥ</i>	20.14	109	<i>svarlokaś te dvītyena</i>	21.31	150
			<i>śvāsānilāntarhita-sūkṣma-dehas</i>	19.10	60
			<i>śyāmāvadāto jhaṣa-rāja-kuṇḍala-</i>	18.2	29

T

<i>tad āvṛtyātmanā so 'yam</i>	24.21	239	<i>tata ādāya sā rājñā</i>	24.21	239
<i>tad vāmanān rūpam</i>	20.21	115	<i>tataḥ samudra udvelah</i>	24.41	254
<i>tad vyalika-phalaṁ bhuṅkṣva</i>	21.34	152	<i>tatas tv indraḥ puraskṛtya</i>	23.24	215
<i>tad yathā vrksa unmūlāḥ</i>	19.40	87	<i>tathāpi loko na bhavantam andha-dhīr</i>	24.52	266
<i>tadā sarvāṇi bhūtāni</i>	23.23	214	<i>tathāpi vadato bhūman</i>	23.17	211
<i>tadāsurendram divi devatā-gaṇā</i>	20.19	113	<i>tathāpy enān na hiḥsiṣye</i>	20.12	108
<i>tam āha ko bhāvan asmān</i>	24.25	241	<i>tatra dānava-daiṭyānāṁ</i>	22.36	192
<i>tam āha sāti karuṇāṁ</i>	24.14	234	<i>tatra kṣiptā muhūrtena</i>	24.19	238
<i>tāṁ āruroha viprendrair</i>	24.42	254	<i>tatra rāja-īṣih kaścin</i>	24.10	232
<i>tam ātmāno 'nugrahārthāṁ</i>	24.15	235	<i>tāvat sutalam adhyāstāṁ</i>	22.32	189
<i>tam āyāntarāṁ samālokya</i>	19.8	59	<i>te ṛtvijo yajamānaḥ sadasyā</i>	18.22	44
<i>tarāṁ badhāraṁ vāruṇaiḥ pāśair</i>	21.28	147	<i>te sarve vāmanān hantuṁ</i>	21.14	139
<i>tam indra-senāḥ sva-pitāmahaṁ śriyā</i>	22.13	169	<i>tenāharā nigrhīto 'smi</i>	22.7	161
<i>tarāṁ narmadāyās tata uttare baler</i>	18.21	43	<i>teṣāṁ kālo 'grasil lokān</i>	20.8	102
<i>tarāṁ nātīvaritūṁ daityāḥ</i>	21.20	142	<i>toyaiḥ samarhaṇaiḥ sragbhir</i>	21.6	135
<i>tarāṁ netra-gocarāṁ viṣṭya</i>	17.5	5	<i>tri-lokyāṁ liyamānāyāṁ</i>	24.33	247
<i>tam ūcur munayaḥ prītā</i>	24.43	255	<i>tri-nābhāya tri-prīṭhāya</i>	17.26	23
<i>tarāṁ vāṭūṁ vāmanān dr̄ṣṭvā</i>	18.13	37	<i>tribhiḥ kramair asantuṣṭo</i>	19.22	72
<i>tamah-prakṛti-durmaraṣāṁ</i>	24.2	225	<i>tribhiḥ kramair imāl lokān</i>	19.33	81
<i>tān abhidravato dr̄ṣṭvā</i>	21.15	140	<i>tūṣṇīṁ bhūtvā kṣaṇāṁ rājann</i>	20.1	94
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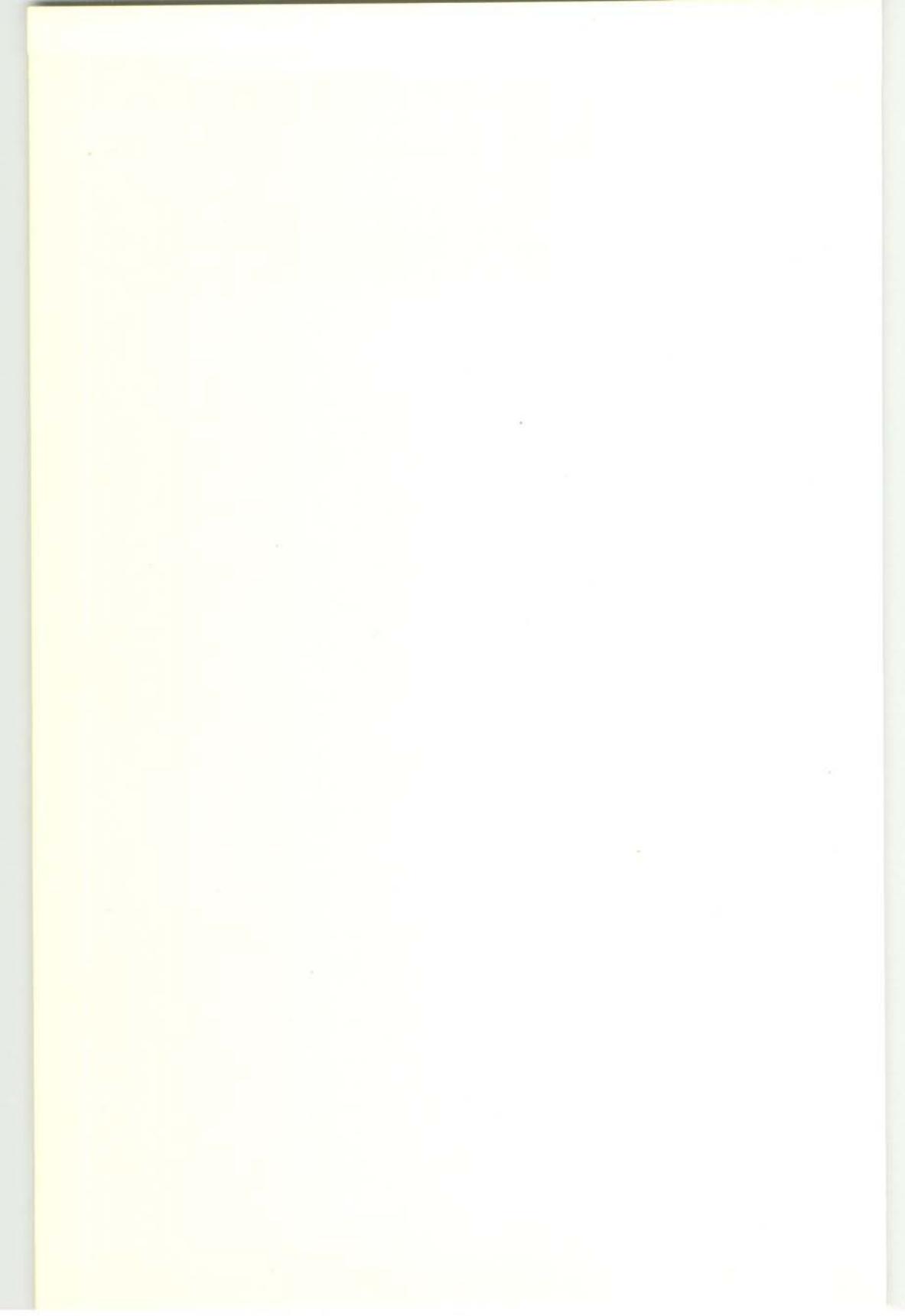
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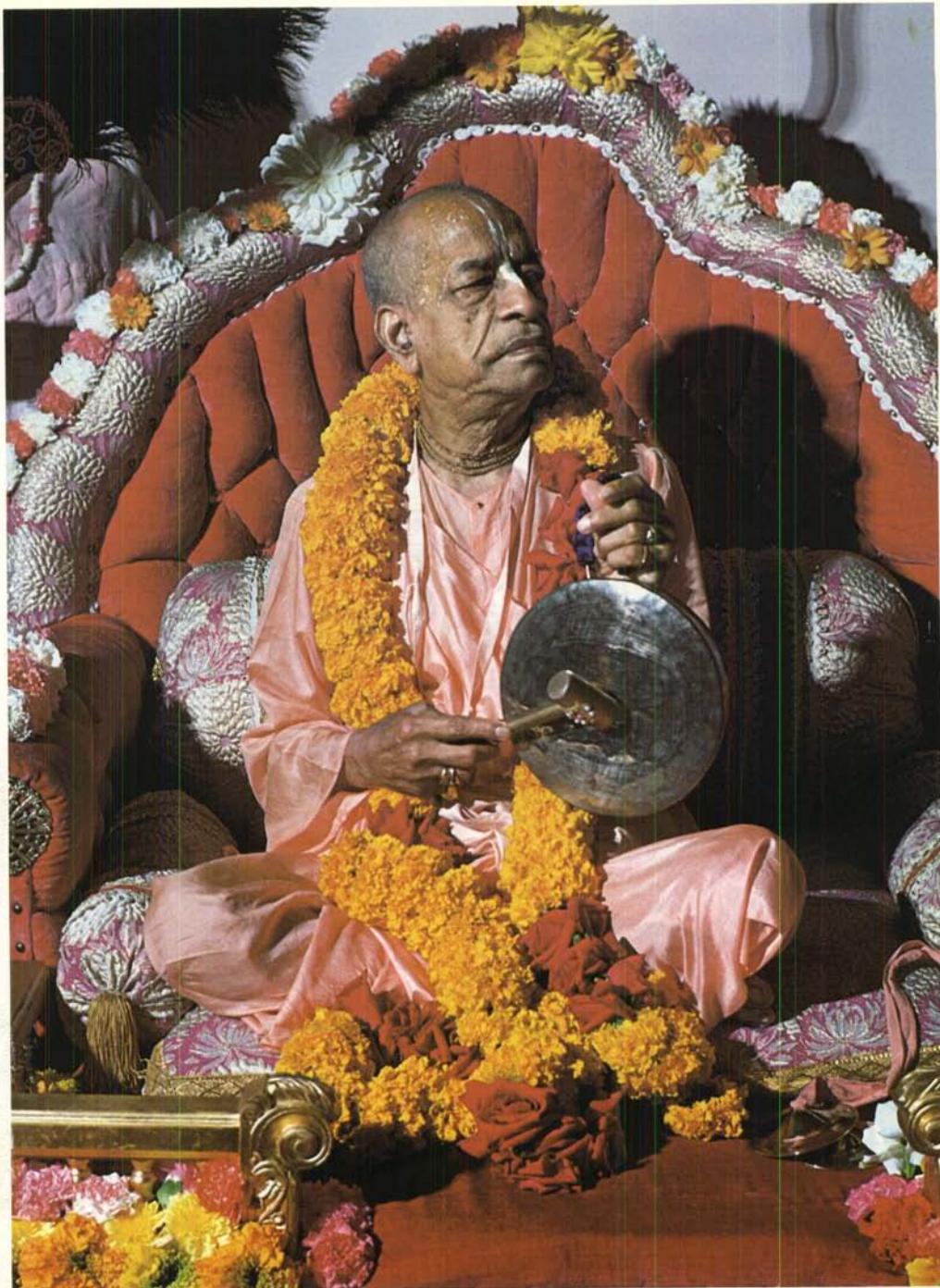
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His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

After Aditi had performed the ritualistic ceremony known as *payo-vrata*, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, appeared before her. At that time Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances. When she arose, she was trembling, her eyes were filled with tears and her hair was standing on end, and thus she could not utter a word. She appeared to be drinking the Supreme Lord through her eyes. Finally she regained her composure and began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love: "O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune." (pp. 3-8)



PLATE TWO

First the Lord appeared in His original form, with ornaments and weapons in His hands. Then, in the presence of His father and mother, He assumed the form of Vāmana (a *brāhmaṇa*-dwarf and a *brahmacāri*) just like a theatrical actor. When the great sages saw Vāmana, they were very pleased. Thus they brought forward Kaśyapa Muni, the Prajāpati, and performed all the ritualistic ceremonies, beginning with the birthday rites. When they reached the sacred thread ceremony, by which Vāmana formally took brahminical initiation, the sun-god personally uttered the Gāyatrī *mantra*, Bṛhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt. Mother earth gave Him a deerskin, the demigod of the moon gave Him a staff, His mother, Aditi, gave Him a loincloth, and the deity presiding over the heavenly kingdom offered Him an umbrella. Lord Brahmā offered Him a waterpot, the seven sages offered Him *kuṣa* grass, and mother Sarasvatī gave Him a string of Rudrākṣa beads. Kuvera, King of the Yakṣas, gave Him a begging pot, and mother Bhagavatī, the wife of Lord Śiva, gave Him His first alms. Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the *brahmacāris*, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great saintly *brāhmaṇas*. (pp. 37-41)



PLATE THREE

When Lord Vāmana appeared before Bali Mahārāja and begged for three steps of land, the King agreed. Then, greatly disturbed, Bali's spiritual master, Śukrācārya, said: "O King Bali, this *brahmacāri* in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared to help the demigods and vanquish the demons. You have promised to give Him three steps of land in charity, but when you give it, He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made." King Bali replied, "O great sage, great saintly persons like you, being completely aware of the Vedic principles, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation." Enraged, Śukrācārya said, "Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because you have disobeyed me, I curse you to lose all your opulence very soon." (pp. 79-111)



PLATE FOUR

As Bali Mahārāja and the members of the assembly watched in stunned amazement, the unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, began increasing in size, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons. The Lord in His universal form thus stood before Bali Mahārāja holding a conchshell, sword, shield, flaming discus, arrow, bow, lotus flower and club. On the Lord's feet, Bali Mahārāja saw the surface of the globe, on the surface of His calves all the mountains, on His bosom all the clusters of stars as well as the goddess of fortune, who held a lotus flower in her hand, and on His hair, the clouds. The Lord wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footprint, the sky with His body, and all directions with His arms. (pp. 116-126)



PLATE FIVE

After the associates of Lord Vāmanadeva had defeated all the demons and driven them into the lower regions of the universe, Garudā arrested Bali Mahārāja with the snake-ropes of Varuṇa and brought him before the Lord. "O King of the demons," said Vāmana, "you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third." Bali Mahārāja replied, "O best Personality of Godhead, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. Please, therefore, place Your third lotus footstep on my head." Just then Prahlāda Mahārāja, the grandfather of Bali, appeared in the assembly, like the moon rising in the nighttime. His dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone. Being bound by the snake-ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame. (pp. 147-170)



PLATE SIX

Once, millions of years ago, the Supreme Personality of Godhead appeared in the form of a fish and warned the pious King Satyavrata of an impending inundation. After receiving instructions from Lord Matsya, King Satyavrata spread a mat of *kuśa* grass, sat down and meditated on the Lord for seven days. Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world. Then, just as the Lord had predicted, when the world was flooded by the devastating water a magnificent boat mysteriously appeared before King Satyavrata and the seven great sages. (pp. 253-254)

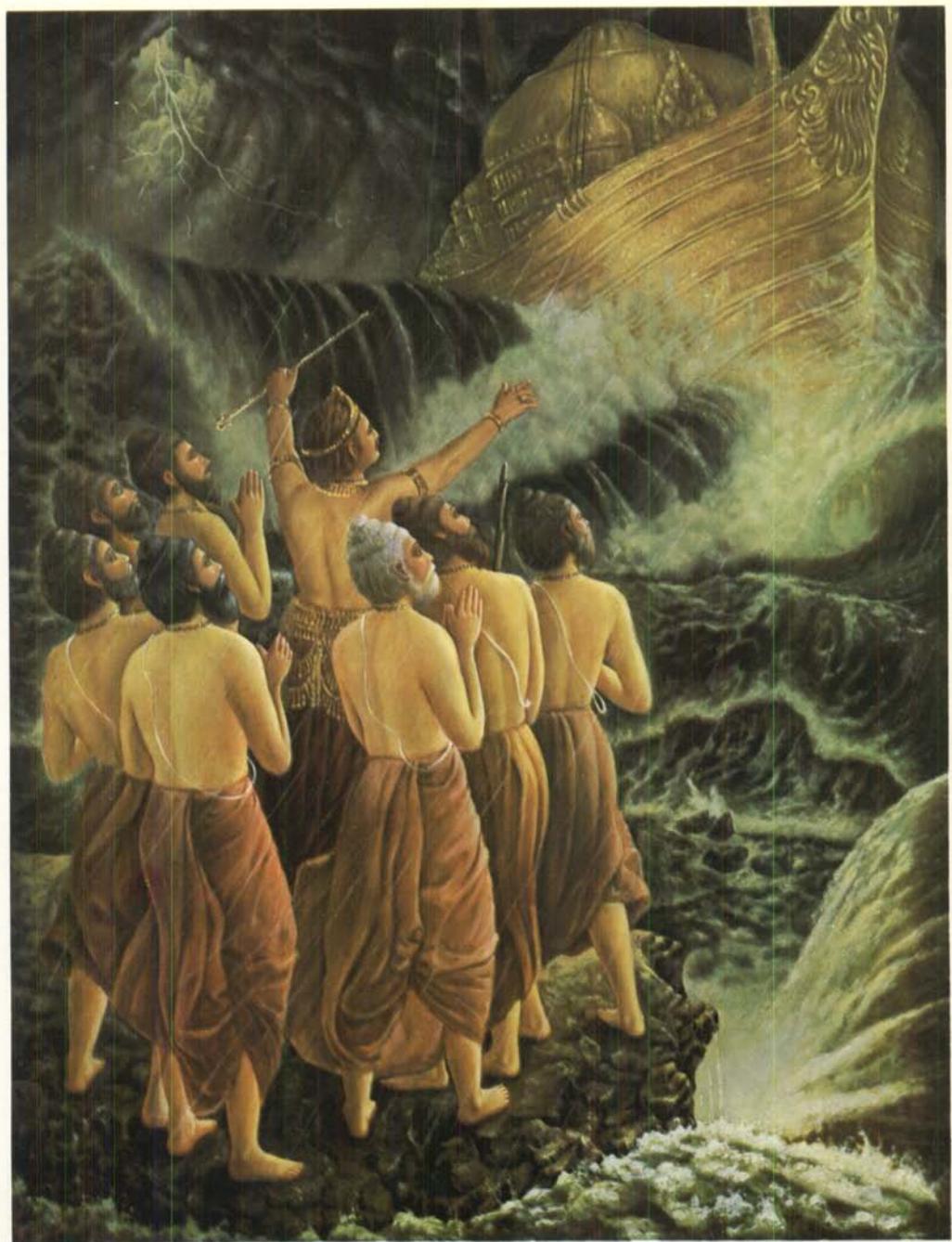


PLATE SEVEN

While King Satyavrata constantly meditated upon the Supreme Personality of Godhead, a large golden fish with one horn appeared in the ocean of inundation. Following the instructions that the Supreme Lord had previously imparted to him, the King anchored the boat to the fish's horn, using the serpent Vāsuki as a rope. Thus being satisfied, the King began offering prayers to the Lord: "O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life." When King Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth. (*pp. 256-270*)

